

LIFE STORY  
OF  
SIDNEY RIGDON

BY JOHN W. RIGDON

The Tacoma News Tribune, Tacoma, Wash. July 30, 1967

## Old Manuscript Tells Of Mormon Bank Try

By BRUCE JOHNSON

What may become one of the most significant historical finds regarding the early history of the Mormon Church in the eastern United States has unexpectedly turned up more than 2,000 miles away—in Tacoma.

An original manuscript containing first-hand knowledge of the early beginnings of the church has come to light in Tacoma after a direct descendant of its writer in Cuba, N.Y., temporarily loaned the manuscript to the Washington State Historical Museum here.

Some startling evidence about an allegedly illegal venture into the banking business by the early Mormons is included in this 31-page handwritten manuscript by John W. Rigdon, son of Sidney Rigdon, one of the original 12 apostles in the church and once the right-hand man of Joseph Smith, the church prophet.

The consequent failure of this

early bank in Kirtland, Ohio, which apparently was the first business ever organized by the Mormons, brought about angry reaction in the community. For fear of prosecution or worse, the Mormons escaped at midnight during the middle of the winter, John Rigdon writes.

Contrary to popular opinion, it was apparently this hostile reaction to the bank failure rather than persecution of church practices that led, in this particular case, to the flight of the Mormons.

According to Bruce Le Roy, director of the Washington State Historical Society which operates the museum, it's possible this early venture into banking has never before come to public light.

### Tells of Persecution

The Rigdon manuscript, which is being transcribed in Tacoma before being returned to its owner in New York, also describes the horror of the persecution and massacre of the Mormons in other communities in the East, and it contains some significant information regarding Sidney Rigdon's unsuccessful bid to become president of the Mormon Church following the death of Joseph Smith.

John Rigdon describes the power struggle between his father and Brigham Young to gain control of the church. Young Rigdon surprisingly sym-

pathizes with the church move to make Young the president.

The manuscript also mentions that, later in Salt Lake City, Young offered to pay for the transportation of Sidney Rigdon and his wife to Salt Lake from New York and to take care of them for the rest of their lives, but Rigdon declined the offer. This information, according to Le Roy, is significant because the offer was made after the elder Rigdon was excommunicated by the church. According to another historical source, the excommunication of Rigdon and 10 of his followers occurred immediately after Young gained control of the church.

### Defends Belief

John Rigdon also defends the Mormon belief that the Book of Mormon was truly translated from the holy plates by Joseph Smith. To this day, some people theorize Smith was not intellectually capable of translating the plates and that the book was really written by Sidney Rigdon. The latter's son writes in this manuscript that his father did not write the Book of Mormon.

The Rigdon document also sheds some light on the claim by Joseph Smith Jr. that he was ordained by his father while the elder Smith was in jail for an alleged crime in Ohio. The writer of the manuscript declared that young Smith's claim was completely without fact, that he could not have possibly been ordained while his father was in jail.

The controversial establishment of the bank in Ohio, however, probably remains the single most significant part of the John Rigdon manuscript, says Le Roy. Rigdon writes about the Mormons being driven out of Missouri and moving to Kirtland. Rigdon's own words describe what took place in late 1837, less than two years after the Mormons moved to Kirtland.

### Forced to Leave

"J. S. (Joseph Smith) and S. R. (Sidney Rigdon) were forced to leave Kirtland on account of their starting Kirtland bank.

"My father opposed it. He said it would not be legal as they had no charter and did not wish to have any thing to do with it but J. S. thought differently and persuaded father to sign bills as president and Joseph signed them as

cashier they gave their notes for the silver needed to start bank.

"It ran but a short time as they could not get the silver to redeem bills; the bills came back to banks faster than silver could be gotten to redeem them with. And the bank went down. The notes which they had given to get hard money to redeem the bills became due.

"One Warren Parrish, who used to be a good Mormon and who got notes in his possession and had apostasized from Mormonism got angry with Joseph for some reason unknown to me, and told Joseph that he had notes which Joseph and Sidney had given upon which they had borrowed money to start bank with. And they were about due—and if notes were not paid at maturity he would sue them and get judgement against Joseph and Sydney and if judgement was not paid he would put them in jail . . .

### Could Not Pay

"As they could not pay judgement all they could do was to get out of state."

As for John Rigdon's surprising support of Brigham Young over the elder Rigdon for the church presidency, he writes:

"I do not think the church made any mistake in placing leadership on Brigham Young. He in my opinion was best man for place the church could have selected.

"Sidney Rigdon had not executive (sic) ability, was broken down with sickness, and could not have taken charge of the church at that time. The church had to leave Nauvoo and seek a place farther west. The task would have been too great for Father.

"I have no fault to find with the church with doing what they did. It was best thing they could have done under circumstances."

### Based on 'Visions'

John Rigdon makes no mention of the excommunication of his father or the latter's followers who backed his bid to become president. But both official church history and H. H. Bancroft's "History of Utah" confirm that the elder Rigdon was excommunicated shortly after Young became president. The excommunication, according to the church's official history, was based on Rigdon's "visions" proclaiming that he was the appointed follower of Smith.

Actually, the excommunication appears more of a decisive conclusion to a bitter power struggle between Rigdon and Young, says Le Roy. The Tacoma historian has found evidence, since receiving the manu-

script, that every person who voted for Rigdon as church president was excommunicated from the church!

In light of the excommunication, it is especially significant that John Rigdon writes that Young, years later, offered to provide an easy life in Salt Lake City for Sidney Rigdon and his wife, says Le Roy. Sidney Rigdon, still bitter, declined the offer, his son writes.

### Did Not Write Book

John Rigdon also writes that his father did not write the Book of Mormon:

"He said 'my son I will swear

before God that what I have told you about the Book of Mormon is true. I did not write or have anything to do with its production . . .

Joseph Smith "told me that an angel appeared and told him where to go to find the plates upon which the Book was engraved in a hill near Palmyra (N.Y.) Smith guarded his secret well for he never let me know by word or action that he got them differently and I believe he did find them as he said and that Joe Smith was a Profit (sic) and this world will find it out some day."

Regarding the claim by Joseph Smith Jr. that his father ordained him while the latter was in the Liberty Jail in Ohio, young Rigdon writes:

"I was there and was with young Joe Smith (who was 7 years old at the time) all the time while we were at the jail. . . .

"I say no such ordination ever

took place while we were at Liberty Jail. If it had I should have remembered it.

### Claims Blessing

"I understand that he now claims that his father blessed him but he can not remember whether he was ordained or not. I say his father did not bless him either when we bided them (Smith and Sidney Rigdon) goodbye."

The manuscript, says Le Roy, was written near the turn of this century shortly before John Rigdon died. The owner of the manuscript is Mrs. F. R. Bennett, granddaughter of John Rigdon, says Le Roy.

Le Roy recently discovered the manuscript after addressing the Cuba (N.Y.) Historical Society. Following the Tacoman's talk, Mrs. Bennett told him about the manuscript and offered it for temporary loan because Morons have played an important part in Washington State history, says Le Roy.

According to Le Roy, the Mormon Church has never seen the Rigdon manuscript. The Tacoman says he has been in touch with church headquarters in Salt Lake City and says the church has expressed interest in receiving a copy of the manuscript.

# Preface

The object in writing these few pages is for the purpose of presenting the life and character of Sidney Rigdon before the world in its true light. A great many have written about him for the purpose of prejudicing the public mind and having through ignorance or intention sought to cast reflections upon his character as an honest and intelligent man Sidney Rigdon Career through life was an unpopular one for the reason that he embraced an unpopular religion and therefore the world say he ought to be condemned But it is not every man who advocates an unpopular religion who ought to be called dishonest Jesus Christ was called dishonest and was being guilty of blasphemy by the Jews and others because he taught a new religion and not only he but all men who have proclaimed an unpopular

religion are condemned because the  
 people do not believe as they do Sidney  
 Rigdon was from his youth a very religious  
 man who believed that ~~the~~ religion was  
 the greatest subject for mans contemplation  
 in the world and his whole life was devoted  
 to that cause He did not believe that the  
 orthodox faith was the religion that Christ  
 taught the beauty and power of that  
 religion they deny The Mormon doctrine  
 claims to have the same gifts and  
 blessings which the Saviour promised  
 unto all those who believed the true faith  
 The Mormons claim that those who embr-  
 -ace their religion will receive from  
 God the same powers and blessings which  
 followed the Early Christians and that  
 God would reveal his will to man  
 in these latter days the same as he  
 did when the Saviour and the apostles  
 were preaching the gospel to the Jews



This Sidney Rigdon believed and gave  
 up all his bright prospects of his <sup>marriage</sup> youth and  
 and joined the Mormon Church. For this the  
 religious world condemned him and  
 charged him with attempting to perpetrate  
 a fraud upon mankind. This is unjust  
 and untrue. And it is for the purpose  
 of giving his true Character that the life  
 of Sidney Rigdon is written. In the preface  
 of this little pamphlet I shall succeed in  
 correcting some of the erroneous beliefs  
 that have heretofore been entertained  
 of the Character and purposes of Sidney  
 Rigdon. I shall be satisfied with  
 the effort I have made

John H. Rigdon

## Chap 1

Sidney Rigdon was born in Saint Clair Township Allegheny County State of Pennsylvania on the 19<sup>th</sup> of Feb 1793 and was the youngest child William and Nancy Rigdon. William Rigdon his father was a native of Hartford County State Maryland was born A D 1743 & died May 26<sup>th</sup> 1810 in the sixty second year of his age Mr Rigdon was the son of Thomas Rigdon Baker & Ann Lacey Rigdon Thomas Baker Rigdon was a native of the State of Maryland & was the son of Thomas Baker Rigdon who came from Great Britain. Ann Lacey Rigdon grandmother of Sidney Rigdon was a native of Ireland and emigrated to the city of Boston Massachusetts and was there married to Thomas Baker Rigdon. Nancy Rigdon's mother was a native of Freehold Monmouth County New Jersey was born March 16<sup>th</sup> 1754 and died October 3 1839 and was the eldest daughter

of Bryant Gallaher who was a Native of  
 Ireland Elizabeth Gallaher Mother to the  
 said Nancy Rigdon was the second wife  
 of the said Bryant Gallaher and whose  
 maiden name Reed and who was a  
 Native of Monmouth County New Jersey  
 Their parents were Natives of Scotland His father  
 William Rigdon was a farmer and he removed  
 from the State of Maryland some time prior  
 to his marriage to the State of Pennsylvania  
 and his Mother had removed some time  
 prior to that from the State of New Jersey to  
 the same State where they were married  
 They continued to follow agricultural  
 pursuits. They had four children  
 viz three sons and one daughter The  
 Eldest sons were called Garret and  
 Loami The daughter was called Lucy  
 who married Peter Beyer and the  
 youngest of the family <sup>was</sup> Sidney the subject  
 of this history

Sidney Rigdon was a self educated  
 man he received nothing but a  
 common school education but he was  
 from his youth very fond of books  
 and especially of history he read every  
 history he could obtain all of his  
 spare time while working on the farm  
 was devoted to reading during the  
 winter evenings he would lay  
 down by the fire place and put on  
 hickory bark to make a light and  
 would read till late into the night  
 he was blessed with a good memory  
 and could remember everything he  
 read and in this way he laid up  
 a fund of knowledge that was of great  
 value to him in after years he  
 studied English Grammar alone  
 and became a fine grammarian and was  
 regarded as a well informed young  
 man in the community in which  
 he lived he continued at home with



his parents following the occupation  
 of a farmer until he was seventeen  
 years of age when his father died after  
 his death he continued on the farm with  
 his mother until he was twenty five  
 years of age in that year he united  
 with the church called at that time the  
 Regular Baptist. This church was under  
 the charge of the Rev David Phillips a  
 clergyman from Wales The year following  
 he left the farm and went to reside with  
 the Rev Andrew Clark a minister of the  
 same faith at Pittsburgh P.A. It was  
 during his continuance with him  
 he received a license to preach  
 and he preached his first sermon  
 at Pittsburgh at the age of twenty seven  
 and he continued to preach the gospel  
 from that time adopting it as his  
 profession This was in the month  
 of March 1819 In the month of May  
 of the same year he left the state of

continuation of No 41

Pennsylvania and went to Trumbull  
County State of Ohio and resided with  
Adams on Bentley a Minister of the same  
faith in Feb. 1819 While there he became  
acquainted with Phebe Brooks to whom  
he was married on the 12<sup>th</sup> day of June  
1820 She was a Native of the State of  
New Jersey Bridgetown Cumberland County  
and had previously moved with her  
father and his family to Trumbull  
County Ohio After his marriage he  
continued to preach in that County  
until November 1821 when he and his  
wife went to visit his mother and his  
Brother Carol and his Sister Lacy Boyer  
who all lived near the old ~~homestead~~  
~~in Allegheny County Pa which was two~~  
~~miles from the City of Pittsburgh on his~~  
~~arrival at Pittsburgh he met some~~  
~~of the brethren of the Baptist Church with~~  
~~whom he was acquainted with whom~~  
~~he resided in the City Pittsburgh~~

~~Regan who~~ <sup>lived</sup> ~~resided~~ near ~~the old~~  
 homestead in Saint Clair Township  
 Allegheny County Pennsylvania and  
 stopped at the City of Pittsburgh ten miles  
 from his Brothers to stay over night  
 while there he was asked to preach to  
 the Baptist Society which he did on the  
 Sunday following This Baptist Society  
 had no pastor as the Church had become  
 divided & they had no regular Minister  
 After the services were over he  
 told the Congregation that he was going  
 to visit his <sup>dear Brother and Sister</sup> Mother & should be out  
 at his brothers some 3 weeks & if the  
 Congregation wished him to preach  
 to them on the succeeding Sabbath  
 during the time he should remain at his  
 Brothers he would do so The Congregation  
 gladly accepted his offer & he accordingly

Preached to them the three following  
Sundays on leaving his Brother  
Carroll Rigdon for his home in  
Drumheller County Ohio he stopped at  
Pittsburgh & saw some of the Members  
of the Baptist Church who were  
pleased with his manner of preaching  
& made him an offer to come & take  
charge of their church & become their  
regular Pastor he replied that he  
would consider their offer & let them  
know very soon after returning  
to his home. After reaching his  
home & after considering the matter  
for some time he concluded to accept  
the offer of the Baptist Church and  
notified them accordingly & <sup>in</sup> the month  
of February 1822 he removed to the  
City of Pittsburgh & entered immediately



upon his pastoral duties and continue  
 to preach to that Church with good  
 success At the time he commenced his  
 labors in the Church and for some <sup>time</sup> before the  
 Church was in a very bad state there  
 was a division existing in the Church  
 in consequence of the action of a former  
 pastor But soon after Sidney Rigdon  
 commenced his labors there was a decided  
 change for the better for by his peculiar  
 style of preaching the Church soon  
 became crowded with interested listeners  
 the congregation increased and it soon  
 became one of the largest congregations in  
 the city and one of the most popular he  
 had now become a very popular  
 minister and was very much respected  
 by all classes of the community and  
 all classes ~~came~~ and a persuasive  
 were frequent visitors at his  
 house

~~taught his society~~ After he had  
 been preaching in the church for some  
 length of time & with much success  
 An old Scotch divine came to see  
 him & wanted to know if he taught  
 the Baptist Confession of faith Infant  
 damnation he told him no he did not  
 believe in it & would not teach  
 it the Rev Gentlemen told him he would  
 have to teach it as it was the Baptist  
 Confession of faith & it should be  
 taught Elder Rydon still insisted  
 he did not believe in the doctrine  
 & refused to teach <sup>it</sup> to his congregation  
 There soon became considerable confusion  
 in the church some of the members believed  
 in the doctrine & others did not seeing  
 there would be a division in the church  
 in regard to his refusal to teach

the doctering he concluded to tender his resignation which he did. After preaching to the Church for two years and a half and retired from the Ministry.

Soon after his resignation from the Church (he with his brother-in-law Richard Brooks who was a Tanner by trade) started a small Tannery in the City of Pittsburgh and ~~located at the~~ Carriage on the business for about two years when he became acquainted with Alexander Campbell who was formerly from Ireland and who has since obtained considerable notoriety in the religious world who was then a member of the same association & who afterwards separated from it.

There was also another gentleman by the name of Walter Scott a Scotchman by birth who was a member of the Scandinavian Church in that city and who had separated from the same.

Prior to these separations Mr Campbell  
 resided in Bethany Brook County  
 Virginia where he published a  
 Monthly periodical called the Christian  
 Baptist. After they had separated from  
 the different Churches these gentlemen  
 were on terms of the greatest friends-  
 hip & frequently met together to discuss  
 the subject of religion being yet  
 undetermined respecting the principles  
 of the doctrine of Christ or what course  
 to pursue. However from this  
 connection <sup>in 1801 separated a new church</sup> ~~springing up a new church~~  
~~in the world~~ known by the name of  
 Campbellites they call themselves  
 Disciples. The reason why they were  
 called Campbellites was in consequence  
 of Mr Campbell's publishing the  
 periodical above mentioned it being



the means through which they communicated  
 their sentiments to the world Mr Campbell  
 baptized Sidney Rigdon, <sup>and</sup> Sidney Rigdon then  
 baptized Mr Campbell & this was the  
 Commencement of the Campbellite Church  
 After laboring as a tanner for two years  
 he sold all his business & removed  
 with his family to Bainbridge, Geauga  
 County, Ohio where it was known that  
 he had been a preacher & had gained  
 considerable <sup>notoriety</sup> ~~attention~~ as a <sup>pulpit orator</sup> ~~public speaker~~  
 & the people soliciting him to preach and  
 he complied with their request from  
 this time he devoted himself to the work  
 of the Ministry Confessing himself to no  
 creed but held up the Bible as the rule  
 of faith & advocating those doctrines  
 which had been the subject of his <sup>investigations</sup> since  
 Mr Campbell's <sup>investigations</sup> of Repentance & Baptism  
 for the remission of sins. He continued to preach  
 in that vicinity about one year & during that

The met with <sup>considerable</sup> ~~his former~~ success. Large  
 numbers attended his meetings and <sup>he</sup> was  
 soon instrumental in building up a large  
 and respectable Church in the Town of Mantua  
 Portage County Ohio. The doctrines advanced  
 being new public attention was aroused  
 and much excitement prevailed throughout  
 that section ~~of~~ of Country and many  
 times the Congregation which he addressed  
 were so large that it was impossible to  
 make himself heard by all. The subjects  
 he advocated were presented in such a  
<sup>light</sup> ~~manly~~ to his <sup>Congregation</sup> ~~audience~~ that those who were  
 unprejudiced had to exclaim we never  
 heard it <sup>explained</sup> in this manner before. There were  
 some who opposed the doctrines which he  
 advanced they did not do so in open  
 debate but endeavored by ridiculing  
 the doctrines which he promulgated to  
 suppress them. This ~~however~~ did not  
 turn him from the path which he felt

it to be his duty to pursue. & he continued  
 to set forth the doctrines of repentance & baptism  
 for remission of sins & the gift of the Holy Ghost  
 according to the teachings of Peter on the  
 day of Pentecost &hortening his hearers  
 to throw away their Creeds & faith & take  
 the Bible for their guide & learn to  
 live by every word that proceedeth from  
 the mouth of the Lord. After laboring  
 in that vicinity about one year he  
 received ~~an~~ pressing invitation  
 to remove to the town of Mentor in the  
 same County which was about thirty  
 miles from Bainbridge & within a few  
 miles from Lake Erie which he  
 afterwards complied with. The persons  
 by whom he was particularly requested  
 to move were the members of a Baptist  
 Church which was nearly broken up  
 the members of which had become  
 attached to the doctrines preached

by Sidney Rigdon The town of Hunter  
 was settled by well to do farmers who  
 had by their industry and good manage-  
 ment made that township one of the  
 most beautiful in the County its great  
 advantages for agricultural purposes  
 could not be surpassed But Sidney  
 Rigdon being a stranger and various  
 reports were being circulated about him  
 which tended to injure his character  
 and to bring him into disgrace and  
 lessen his influence with the people  
 of that County But by his honesty and  
 integrity and eloquence in preaching the  
 gospel he overcame all opposition  
 and persecution which his enemies  
 had endeavored to ~~refute~~ <sup>lessen</sup> influence  
 the minds of the people against him and he  
 gained the respect and confidence of the  
 community in which he lived All opposition  
 against <sup>him</sup> ceased and he now had the entire confidence  
 of the inhabitants of that district of County He was now



~~He~~ regarded as a good man and  
 an eloquent minister and he was  
 a welcome guest to those who had been  
 his most bitter enemies and <sup>they</sup> now had  
 become his warmest friends. The  
 churches in which he preached therefore  
 were so small for his congregations. The  
 doctrines which he advanced were  
 new but were elucidative with such  
 clearness and eloquence which was  
 superior to what they had heard before  
 that those whose prejudices were  
 not too deeply rooted became his willing  
 converts to the doctrine which he taught.  
 His labors were not confined to that  
 township alone. He received calls from  
 almost every direction to preach which  
 he complied with as far as he was  
 able. His reputation as a pulpit  
 orator and deep reasoner had spread  
 far and wide and he soon

gained a popularity and an Elevation  
 which has fallen to the lot of but few  
 men and thousands came <sup>to</sup> hear him  
 preach so that his labors in Union for  
 many became converts to the religion  
 which he taught The work of the Ministry  
 engaged all his time and attention he  
 felt very anxious for the Conversion  
 of his fellow men and for that attainment  
 he put forth his best efforts After he  
 had labored in that district for some  
 length of time and having received but  
 little pecuniary aid for the reason that  
 Sidney Rigdon would not  
 consent to the a stated salary for  
 his labors he did not believe in selling  
 his services in that way but would  
 receive what they felt <sup>willing</sup> ~~desire~~ to  
 give The Church therefore felt that if he  
 was willing to make them a present of  
 his time and talents in preaching the  
 to them they would make him a present

of a suitable habitation in which himself  
 and family could be made comfortable  
 and one which would accommodate his  
 numerous visitors who were calling  
 upon him and to place him in a  
 situation suitable to the high position  
 which he sustained in the Church They  
 called a meeting and a committee was  
 appointed to make a purchase of land  
 and to erect such building as was  
 necessary The Committee soon made  
 a purchase of a fine farm in a beautiful  
 situation in that township made contracts  
 for erecting a suitable dwelling house  
 Stables <sup>barn</sup> &c and made a commencement  
 on the house and had a quantity of the  
 lumber and building materials on the  
 ground Sidney Rigdon was now a man on  
 the high road to fortune The members of his  
 Church were building him a fine residence  
 upon a beautiful farm on the western reserve  
 in the State of Ohio he had gained for himself a

reputation as a brilliant and Eloquent  
 pulpit Orator and the honors of the world was  
 within his grasp and he had he continued  
 on in the way he was going his name would have  
 gone down to posterity as one of the great Deacons  
 of the age in which he lived. Standing as he did  
 with a fortune within his grasp and the honors  
 of the world being thrust upon him in the fall  
 of 1830 Parley P Pratt by a Peterson Oliver Cowdery  
 and Peter Whitmer called at the home of Sidney  
 Rigdon in the town of Mentor Ohio and Parley P  
 Pratt presented to him a certain Volum. of the  
 Book of Mormon in the presence of his wife and  
 his oldest child Athalia Rigdon now Athalia  
 Robinson who was then a girl of ten years old  
 and now living in the town of Friendship  
 Allegany County State of N.Y. and who now remembers  
 the transaction as well as any incident of her life  
 Parley P Pratt at the time he handed the Book  
 to Sidney Rigdon said it was a revelation from  
 God & this being the first time he had ever



~~This being the first time he had ever~~  
 heard of the Book of Mormon he felt  
 much prejudiced at the assertion & replied  
 that he had one Bible which he believed  
 was a revelation from God & which which  
 he pretended to have some acquaintance  
 but with respect to the book they have  
 presented he must say that he had  
 considerable doubt upon which they  
 expressed a desire to investigate the subject  
 & argue the matter but he replied  
 No young gentlemen you must not  
 argue with me on the subject but I  
 will read your book & see what  
 claim it has upon my faith & will  
 endeavor to ascertain whether it is a  
 revelation or not After some further  
 conversation on the subject they expressed  
 a desire to lay the subject before the people  
 and request the privilege of preaching  
 in Elder Rigdon Church to which he

readily consented. The appointment was  
 accordingly <sup>circulated</sup> ~~published~~ & a large and  
 respectable Congregation assembled. Oliver  
 Crookery and Perry P Pratt severally  
 addressed the meeting. At the conclusion  
 Elder Rigdon was asked if he had any  
 thing he wished to say in relation to the  
 doctrine that had been advanced by  
 Crookery & Pratt if so he had the  
 privilege of doing so. Elder <sup>Rigdon</sup> Crookery said  
 to the Congregation that they had listened  
 to strange doctrine <sup>which</sup> ~~and~~ demanded their  
 most serious consideration & as the apostle  
 advised his brethren to prove all things and  
 hold fast that which was good so he would  
 exhort his brethren to do likewise and  
 give the matter a careful investigation.  
 This was indeed generous on the part of  
 Elder Rigdon & gave evidence of his entire  
 freedom from any sectarian bias as he  
 Elder Rigdon had allowed his mind

full scope to range untrammelled through  
 the Scriptures embracing every principle  
 of truth and rejecting Error under whatever  
 guise it should appear. He was perfectly  
 willing to allow his members the same  
 privilege. After the meeting was dismissed  
 Elders Chaodery Pratt and Ziba Peterson  
 went home ~~with~~ with Elder Rigdon and  
 remained over night in the morning  
 Elder Rigdon informed the Elders that  
 he would read the Book of Mormon  
 & give it a full investigation & then would  
 frankly tell <sup>them</sup> what he thought about it.  
 A few miles from Elder Rigdon's at  
 the town of Hiram were a number  
 of the members of his Church who were  
 together & had all things common from  
 which circumstance has arisen the idea  
 that this was the case with the Church  
 of Jesus Christ to which place Elders  
 Chaodery Pratt & Peterson repaired and

Preached the gospel to them with some  
 Considerable Success for their testimony  
 was received by many of the people and  
 Seventeen came forward and were  
 baptized and became members of the  
 Church.

While they were thus engaged  
 the virtuous Elder Rigdon and James him  
 earnestly engaged in reading the  
 Book of Mormon - praying to the Lord  
 for light and meditating upon the things  
 he had read after some <sup>four weeks</sup> ~~thoughts~~ from  
 the time he received the Book he  
 became fully convinced of the truth  
 of the work and was satisfied that  
 it was a revelation from God.

Being now fully satisfied in his own  
 mind of the truth of the work and  
 the necessity of obedience thence he  
 informed his wife of the same & was  
 happy to find that she was not only



unwilling to obey the new gospel but was  
 anxious to do so having been convinced  
 of the truth by reading the same book  
 and was desirous of obeying the truth.

It may seem strange that Sidney Rigdon with  
 the brilliant mind which he possessed should  
 be so easily influenced as he was with the  
 doctrine of the Mormon Church as to give up  
 all his bright prospects for the future and  
 sacrifice everything for the sake of embracing  
 this new religion. But the reason for his doing  
 so is found in this Sidney Rigdon was  
 from his youth a very religious person  
 he believed that religion was the most  
 sublime theme for man's contemplation in the  
 world and ever since he had arrived  
 at the age of majority he had ~~been~~  
 been looking for a <sup>religion</sup> ~~religion~~ that which  
 Christ taught to the apostles when he said  
 go ye

~~religion like that which Christ taught~~  
~~to the Apostles when he said go ye~~  
 into all the world and preach the  
 gospel to every creature & he that  
 believeth and is baptized shall be saved  
 and he that believeth not shall be  
 damned & these signs shall follow  
 them that believe in my name  
 they shall cast out devils if they  
 drink any deadly thing it shall not  
 hurt them they shall lay hands upon  
 the sick & they shall recover it was a  
 religion that the gifts & blessings which  
 Christ said should follow those  
 that believe & that God should reveal  
 his will to man on the Earth  
 as he did anciently that he had  
 looked for and prayed for and  
 the Book of Mormon which was  
 handed to him by Parley P Pratt  
 disclosed to him just such a religion

He therefore laid aside all personal  
 Considerations and on the 14 day of  
 November 1830 Sidney Rigdon <sup>and his wife</sup> were  
 baptized and became a Members of the  
 Church of Jesus Christ of latter day  
 saints at Hillland Ohio In the Month  
 of December following he met ~~he met~~  
 Joseph Smith for the first time by  
 Appointment in the State of N.Y previous  
 to this meeting with Joseph Smith  
 in N.Y he had been ordained an  
 Elder in the Church. Soon after  
 Sidney Rigdon joined the Church  
 and ~~had been ordained an Elder~~  
~~in the Church~~ he removed his family  
 to the town of Hiram some miles  
 distant from Hillland Ohio  
 where quite a number of the Purvey  
 made Members of the Church  
 resided —

The Church which Sidney Rigdon left at Mentor was perfectly horrified and surprised and indignant at his conduct in leaving them in the hasty manner he did but he had gone on and the only course for them to pursue was to submit and procure another minister for their Church which they did and some of the members of the Campbellite Church who were Sidney Rigdon's greatest admirers while he was preaching their doctrine became his most bitter enemies

### Chapter 2<sup>nd</sup>

Sidney Rigdon had <sup>embraced</sup> a new religion one he had always ~~been~~ looked upon and hoped for and one which satisfied his mind and belief and he entered upon the work of preaching this new found religion with joy and gladness believing that he could now



commune with God and could  
 learn his will by revelation and that  
 angels would visit him and those who  
 were true to the gospel they had received.  
 Sidney Rigdon soon after moving his  
 family to Kirtland began preaching the  
 new faith of the latter day saints and  
 had great success in convincing many  
 of the truth of the doctrine which he  
 taught and large numbers embraced the  
 gospel this created jealousy among  
 the orthodox churches and they began  
 to persecute the members of the Mormon  
 Church and their leaders and in the  
 early morning of the 24 day of March  
 1831 Sidney Rigdon and Joseph Smith  
 were dragged from their houses by an  
 infuriated mob and tarred and feathered  
 and otherwise maltreated it seems  
 that the mob entered Sidney Rigdon's house  
 and forced him out of doors and then they dragged  
 him by his feet over

over the frozen ground for some distance  
 and the back of his head striking the  
 ground he lost consciousness after they  
 had torn his cloth off and covered him  
 with tar and feathers they left him alone  
 and got Joseph Smith he was a  
 week when the mob entered his house  
 he fought them as long as he could but  
 they soon overpowered him and took  
 him out to the place where they had  
 maltreated Rigdon when Smith saw  
 Rigdon he was he was laying on the  
 ground he thought he was dead  
 after the mob beaten Smith to the heart  
 content and torn most of his clothes off and  
 covered him with tar and feathers they let him  
 go and he returned to his house badly bruised  
 and in a most horrible condition Rigdon  
 after lying on the ground for some time uncon-  
 -scious revived enough so as to be able to get home  
 but was delirious for some time the back of his head  
 was badly bruised in consequence of his being dragged  
 by his feet to the place where he was tarred and  
 feathered. He however recovered in a few days!  
 The Mob were composed of various religious deno-  
 -minations

but mostly Combellites methodist and Baptists  
 This rough treatment of the Ohio Mob  
 did not deter Sidney Rigdon from  
 preaching the new gospel he had embraced  
 but he became more zealous in the work  
 than before and his efforts met with great  
 success and large numbers embraced  
 the gospel of the latter day saints through his  
 efforts. Some time after he had been so  
 brutally treated by the Mob at Hiram  
 he moved his family to Turtland his  
 children then sick with Measles. On  
 the 2<sup>nd</sup> day of April 1832 he in company  
 with Joseph Smith and several others  
 started on a trip to Independence in the  
 State of Missouri They went by private  
 conveyance to Steubenville Ohio and  
 Wednesday 5<sup>th</sup> day of April took passage  
 on board a Steam packet for Wheeling  
 Virginia where they purchased a lot  
 of paper which was for the printing press  
 at Independence From Wheeling they took  
 passage on board the Steamer Trenton  
 where at the dock during the night the



boat was twice on fire burning the  
 whole length of the boat through into  
 the cabin but with so little damage  
 the boat went on with the morning when  
 they arrived at Cincinnati some of  
 the mob which had followed them  
 all they way round left them and  
 they arrived Louisville the same ~~day~~  
 Night Captain Brittle offered them  
 protection on board of his boat and  
 gave them supper and breakfast  
 gratuitously. At Louisville they were  
 joined by Elder Titus Billings who  
 was journeying with a company  
 of Saints from Kirtland to Independence.  
 They took passage on the Steamer  
 Charleston for St Louis when they parted  
 with Brother Billings and his comp-  
 any & by stage arrived at Independence  
 Missouri on the 24 day of April  
 1831. The people the brethren genera-  
 -ly injoying health and faith and  
 & truly glad to welcome us among them  
 on the 26 Joseph Smith called a general  
 Council of the Church



at which Council he was acknowledged  
 as the president of the high priesthood  
 according to a previous ordination  
 at a Conference of high priests elders  
 and ministers which had been held at  
 Amherst Ohio on the 25<sup>th</sup> of January  
 1832 On the 6<sup>th</sup> day of May after  
 transacting & disposing of all the business  
 we had at Independence I in company  
 with Joseph Smith and Whitney  
 commenced a return to Kirtland by  
 Stage to St Louis from thence to Vincennes  
 Indiana and from thence to Erie  
 Albany Before we arrived at the latter  
 place the horses became frightened  
 & while going at full speed Bishop  
 Whitney attempted to jump out of the  
 Coach but having his coat fast  
 caught his foot in the wheel and  
 had his leg and foot broken in  
 several places at the same time Joseph

Smith jumped out unhurt and they put up at Mr Posters public house when Sidney Rigdon left them going directly to ~~the~~ Kirtland where he arrived in a few days after leaving Joseph Smith and Bishop Whitney at Grimselle where they remained four weeks before Bishop Whitney was able to travel to his home at Kirtland when they arrived some time in June. ~~The account of the above trip to Independence is published in the Church History of the Reorganized Church Vol 2 at page~~

After Joseph Smiths arrival home the work of the translating the scriptures was commenced in June the first number of the Evening and Morning Star published at Independence Missouri by H. W. Phelps and Company was issued which was indeed a joyous treat to the saints to contemplate that the little band of brethren had become so strong in so short a time as to be able to issue a paper of their own

So embittered was the public mind against the church although many newspapers published the prospectus of our paper it appeared to have been done more to slander the Editor than to give publicity to the paper. As so much has been said regarding this publication by the enemies of the church it may be well here to produce an extract from the prospectus which had produced this issue.

The evening and the Morning Star besides the secret of the Lord which is now with them that fear him and the ever lasting gospel which must go to all nations before the Holy one shall stand upon the Mount of Olives and upon the mighty ocean even the great deep and upon the islands of the sea and upon the land of Zion to destroy the wicked with the brightness of his coming will also contain whatever of truth or

information that can benefit the saints of God  
 temporally as well as Spiritually in these last days  
 whether in prose or poetry without interfering  
 with politics broils or the gamsaying of the world.  
 While some may say this paper is opposed to  
 all combinations under whatever plausible  
 Character others will know that it is for an  
 Eternal Union whose <sup>supporture</sup> maker and ~~benefactor~~ is  
 God thus all must be as they are inasmuch  
 as they that plow iniquity and sow wickedness  
 reap the same but wisdom is justified of her  
 Children. The above account of the journey to Missouri  
 and the progress of the Morning Star I found in the  
 Church history of the Reorganized Church 2<sup>nd</sup> Vol  
 Sidney Rigdon after his return from  
 his trip to Independence with Joseph  
 Smith to his home in Kirtland remained  
 there most of the time during that year  
 assisting President Joseph Smith in translating the  
 Scriptures and occasionally going out to preach the  
 Gospel as the occasion required



Always Very Successful in Converting  
 many people who embraced the  
 gospel taught by the Church of  
 Jesus Christ of latter day Saints  
 At that time. His whole time was  
 devoted to the building up the Church  
 & for its prosperity. On the 18<sup>th</sup> day  
 of March 1833 Sidney Rigdon<sup>100</sup> Ordained  
 the Joseph Smith as Prophet Seer  
 and Revelator and set apart as his  
 first Counselor he being the first  
 Man of the Mormon<sup>Church</sup> who was ever  
 ordained to that position which position  
 he retained up to the time of Joseph  
 Smith's death in 1844 who with his  
 Brother Hyram Smith were  
 brutally murdered <sup>being shot to death</sup> by a Mob of  
 while held as prisoners in  
 Carthage Jail Hancock Illinois.  
 Sidney Rigdon now having become  
 Joseph Smith's first Counselor was

with him almost constantly except  
 when business called them away from  
~~Each other~~ Rigdon is as now in a situation  
 to know all the secrets (if they were  
 any) about the origin of the book  
 of Mormon and the manner in which  
 he obtained it he was Joseph Smith  
 constant friend and adviser  
 for nearly fourteen years they had  
 traveled together had suffered  
 persecution by being tarred and feathered  
 imprisoned by a mob and sentenced  
 to be shot in the state of Missouri  
 and otherwise maltreated while  
 laboring to establish the Mormon  
 Church on the <sup>earth</sup> yet in all of their  
 conversation about the gospel and  
 of the origin of the book of Mormon  
 Joseph never told him but one  
 story <sup>and</sup> that was he found it engraved  
 upon gold plates in a hill near Palmyra

in the State of New York and that an Angel appeared to him and told him where he could find it and this Rigdon firmly believed up to the time of his death

On the 6<sup>th</sup> day of May 1833 the Mormon Church began to prepare the plans to build the House of the Lord at Tintland to be dedicated to ~~dedicated to the service of the Ever living~~ God a Committee was appointed consisting of Hiram Smith Reynolds Cahoon and Jared Carter to take charge of the same according to the Revelation given to Joseph Smith the size of the inner Court should be fifty five feet in width and sixty five feet in length the lower part of the inner Court to be dedicated unto God for Sacrament Offering for preaching fasting and praying and the offering up of the most holy desires of the Saints

unto the Lord. And the higher part  
 of the inner Court to be dedicate unto  
 the Lord for the Choe of the Apostles  
 This House when Completed should be  
 about Sixty feet high and Eighty feet  
 long the out side <sup>and plastered with white lime</sup> walls to be of Stone.  
 The Mormon <sup>Church</sup> at this time were Very  
 poor they had no money nor had  
 they any building materials on  
 hand which would be suitable for  
 such a purpose but they believe  
 the Lord to whom they were  
 Commanded them through their  
 prophet Joseph Smith to build  
 such a house and fully relying upon  
 the Lord to provide the means to accomplish  
 the purpose for which he had  
 Commanded them to do they boldly  
 and cheerfully entered upon the  
 work and so rapidly succeeded in the  
 building of said House that on the 27<sup>th</sup>



day of March 1836 the house of the  
 Lord was complete and ready to be  
 dedicated to the service of the living  
 God. This house must have <sup>cost</sup> when  
 finished at least \$40,000 it was the  
 finest building of its kind in the western  
 part of the State of Ohio at that time.  
 After the completion of the house of  
 the Lord preparations were made for its  
 dedication. The members of the Mormon  
 Church were looking forward with  
 great anticipations as to what should  
 take place when that interesting  
 event should be consummated. As  
 they had all worked so hard and  
 many had devoted their whole  
 time to the work they expected great  
 and glorious results to transpire  
 at its dedication. Sunday the 27 day  
 of March 1836 was the day on which  
 the ceremonies were to take place. The  
 congregation began to assemble at the

Temple about Seven O'clock A M  
 an hour earlier than the doors were  
 to be opened. Many brethren had come  
 in from the regions round about to witness  
 the dedication of the Lords House And  
 such was the anxiety on this occasion  
 that some hundreds had assembled  
 before the doors were opened The  
 Presidents entered the House with  
 the door keepers and arranged them  
 at the inner and outer doors also  
 placed our Stewards to receive donations  
 from those who should feel disposed  
 to contribute something to defray the  
 Expenses of building the House of the  
 Lord They also dedicated the pulpits  
 and consecrated them to the Lord  
 The doors were opened Presidents Smith  
 and Regdon, Corodery stated the Congre-  
 -gation as they came in and according  
 to the best Collocation we could make

They had between nine and ten  
 hundred persons in the building  
 which was as many as could be  
 comfortable seated. They then informed  
 the door keepers that they could not  
 seat any more in the house and  
 a large multitude were deprived  
 of the benefits of the meeting. Those  
 on the outside were advised to repair  
 to the school house and hold  
 a meeting which they did and they  
 felt that house yet many were left  
 out. The assembly was then organized  
 in the following manner. The west  
 end of the house President Frederick  
 G. Williams Joseph Smith Senior and  
 William W. Phelps occupied the first  
 pulpit for the Melchisedek Priesthood  
 Presidents Joseph Smith Junior Hyrum  
 Smith and Sidney Rigdon the Second  
 Pulpit Presidents David Whitmer

Oliver Cowdery and John Whitmer  
 the third pulpit the fourth was  
 occupied by the President of the High  
 Priests Quorum and his Counsellors and  
 two Choristers The Twelve Apostles on  
 the right in the three highest seats.  
 The President of the Elders his Counsellors  
 and Clerk in the seat immediately  
 below the Twelve The high Council  
 of Kirtland consisting of twelve on the  
 left in the three first seats. The fourth  
 seat and next below the High Council  
 was occupied by Elders Warren A  
 Cowdery and a Warren Parist who served  
 as scribes The pulpits in the east end  
 of the house for the Atonic priesthood  
 were occupied as follows The Bishop  
 of Kirtland and his Counsellors in the  
 first pulpit the Bishop of Zion and  
 his Counsellors in the second  
 pulpit the President of the Priests and



and his Counsellors in the third  
 pulpit The President of the Teachers  
 and his Counsellors and one chorister  
 in the fourth pulpit the High Council of  
 Zion Consisting of Twelve Counsellors  
 on the right; The President of the  
 Deacons and his counsellors in the  
 seat below them the seven Presidents  
 of the Societies on the left The Choir of  
 Singers were seated in the four  
 corners of the room in seats prepared  
 for that purpose Received by Contribution  
 nine hundred and sixty three dollars.  
 At nine o'clock A.M. President Sidney  
 Rigdon commenced the services of the  
 day by reading the 96 and 24 Psalms  
 An excellent Choir of Singers led by M.C.  
 Davies sang the following hymn  
 Ere long the Vail will rend in twain &c  
 President Rigdon addressed the Throne  
 of grace in a devout and appropriate

manner when the following hymn was sung

Oh poor souls who pray

When God appoints to hear &c

President Rigdon then read the 18<sup>th</sup> 19<sup>th</sup> and 20<sup>th</sup> Verses of the 18<sup>th</sup> Chapter of Matthew

and selected this text for the foundation of his remarks The foxes have holes

the birds of the air have nests but

the Son of Man has no where to lay his head. As he took his text

every eye of that large congregation

was centered upon the speaker

He spoke two hours and a half in his

usual Eloquent and logical manner

his prayer and address were forcible and sublime and well adapted to the occasion

At one time in the course of his remarks

he was rather pathetic and drew tears

from many eyes He was taking a

retrospective view of the toils privations

and anxieties of those who had labored  
 upon the walls of the house to erect  
 them and added thereto some those  
 who had met them with their tears in  
 the silent shades of night while they  
 were praying to the God of heaven to protect  
 them and stay the unhallowed hands  
 of ruthless spoilers who had uttered  
 a prophecy when the foundations were  
 laid that the walls would never be  
 reared. In reference to his main subject  
 he assumed as a pastural that in  
 the days of the Savior there were Synago-  
 gues when the Jews worshipped God and  
 in addition to them the Temple at Jerusalem  
 yet when on a certain occasion one  
 proposed to follow him whithersoever  
 he went he thought him of all things  
 cried out like one in the bitterness  
 of his <sup>soul</sup> in object poverty. The foxes have  
 holes &c. This said the speaker was

Evidence to his mind that the Most  
 High did not put his name there and that  
 he did not accept the worship of those who  
 paid their Vows and adorations there. This  
 was Evident from the fact that they  
 would not receive him but thrust  
 him from them saying Away with  
 him Crucify him Crucify him. It  
 was therefore abundantly Evident that  
 his Spirit did not dwell in them. They  
 the degenerate sons of noble sires, but they  
 had long since slain the Prophets and  
 Seers through whom the Lord revealed  
 Himself to the Children of Men. They were  
 not led by revelation. This said the Speaker  
 is as the grand difficulty among them  
 their unbelief in present revelation. He  
 further remarked that their unbelief in  
 present revelation is as the means of dividing  
 that generation into the various sects and  
 parties that existed. They were sincere



worshippers but their worship was not  
 required of them nor was it acceptable to  
 God. The Redeemer himself who knew  
 the <sup>Secrets</sup> hearts of all men called them a  
 generation of Vipers. It was proof positive  
 to his mind that there being Pharisees  
 Sadducees Herodians and Essenes and others  
 differing from each other they were led  
 by the precepts and Commandments of men  
 Each had something peculiar to himself  
 but all agreed in one point viz to oppose  
 the Saviour so that we discover he  
 could with the utmost propriety & claim  
 notwithstanding their Synagogue and  
 temple worship The foxes have holes  
 and the birds of the air have nests but  
 the Son of man hath not where to lay  
 his head

He took occasion here to remark  
 that such diversity of sentiment ever had  
 and ever would obtain when people were

not led by present revelation. This brought  
 him to the inevitable conclusion that  
 the various sects of the present day from  
 their manifesting the same spirit rested  
 under the same condemnation with those  
 who were equal with the Saviour. He  
 admitted there were many houses many  
 sufficiently large built for the worship of  
 God but not one except this on the face  
 of the <sup>whole</sup> Earth that was built by divine  
 revelation; and were it not for this the  
 dear Redeemer might in this day of science  
 this day of intelligence this day of  
 religion say to those who would follow  
 the fowls have holes the birds of the air  
 have nests but the Son of Man hath  
 not where to lay his head. After  
 closing his address he called upon  
 the several Quorums commencing with  
 the Presidency to manifest by rising up  
 their willingness to acknowledge Joseph

This description of the dedication was taken from the Melrose MSS. 41  
common to page 708

Smith as a Prophet and Seer and  
uphold him as such by their prayers  
of faith. All the Quorums in their turn  
cheerfully complied with this request  
then then called upon all the Congre-  
-gation of Saints also to give their assent  
by rising on their <sup>feet</sup> which they did  
unanimously. The following hymn was  
then sung. Now let us rejoice in the day of  
Salvation.

No longer as Strangers on Earth  
need we roam &c

After an intermission of twenty minutes  
during which time the Congregation  
kept their seats the services of the day  
were resumed by singing when  
Joseph Smith made a short address  
and after transacting some other  
business the Congregation was dismi-  
-ssed & thus closed the most eventful  
day of the Mormon Church up to this time

I will here state that President  
 4<sup>th</sup> Williams stated that during the  
 time President. Rigdon<sup>was</sup> making his  
 first prayer at the dedication of the  
 Temple he saw an angel enter  
 the house through the windows and  
 took his seat between father Smith  
 & himself & remained there during his  
 prayer. President David Whitmer also  
 testified that he saw angels in the house  
 during the services. After the services  
 of dedicating the Temple was over  
 & the members of the Church had resumed  
 their usual Vacations and the excitement  
 of the dedicating the House of the Lord  
 had passed away they eagerly  
 looked for the coming of the Sabbath  
 day so they could worship in the  
 Consecrated Temple & what glorious  
 times they did have what shouts  
 of joy I have heard within the walls



of that Consecrated Temple I have  
 remembrance to this day The Members  
 of the Mormon Church at this time were  
 a very pious and religious people  
 Six days they labored for their support  
 and the Sabbath they devoted to the  
 service of their God Every Sabbath  
 morning some of the Elders would  
 preach a doctrinal discourse  
 which would be both beneficial  
 and instructive and their afternoon  
 meetings when they administered  
 the sacrament & Each member had  
 the opportunity to speak to tell what  
 the Lord had done for them and  
 they did so with joy and gladness  
 & they blessed the Lord that they had  
 been permitted to live to see the  
 day when the Temple had been  
 built and consecrated to service  
 of the living God and they had been

permitted to worship God with in  
its holloose walls according to the  
dictates of their Conscience.

In the Year of 1837 Commence in  
Kittland a Movement upon the part  
of some of its Citizens to Establish a general  
banking business This was ~~not~~ <sup>not</sup> a  
Church Measure. Some of the leading  
Men of the Church engaged in the  
enterprise. The fate of this Enterprise  
was an unfortunate one. The financial  
stringency of 1837 under which many  
older and better established institutions  
went down combined with the opposition  
urged by the enemies of the Church and  
probably with some mismanagement  
insured its failure. Stories were  
circulated that the officers of the Bank  
had stolen the funds No institution  
of the kind ever failed without such  
a report being circulated But in this

instance where there was so much  
 religious opposition to the stock  
 holders and officers these reports  
 would of course be believed. Oliver  
 Corodery was delegated to go to Phila-  
 delphia to procure the plates for the  
 institution and Orson Hyde to repair  
 to Columbus with a petition to the  
 legislature of Ohio for an act of incorporation  
 which was presented at an early period  
 of their Session. but because they were  
 Mormons the legislature raised some  
 frivolous & idle on which they refused  
 to grant them those banking privileges  
 they so freely granted to others Thus  
 Orson Hyde was compelled to return  
 without accomplishing the object of  
 his mission while Oliver Corodery  
 succeeded at great expense in procuring  
 the plates and brought them to  
 Kirtland. Whatever may have

been the subsequent action of indi-  
 -viduals this institution was manifestly  
 founded in good faith and with no  
 design of fraud. As early as May 1837  
 there was a spirit of speculation in  
 Kirtland affecting among others some  
 of the leading Men of the Church and  
 it is possible that under this influence  
 some of them including some of those  
 connected with the Bank did things  
 of questionable propriety and honesty.  
 This spirit with its legitimate  
 tendencies was condemned by Joseph  
 Smith and by others of high standing  
 of this Joseph Smith wrote.  
 At this time the Spirit of Speculation  
 in lands and property of all kinds  
 which was so prevalent throughout  
 the whole nation was taking deep <sup>root</sup> in  
 the Church. As the fruits of this  
 Spirit are surmising faultfinding



disunion dissension and apostasy followed  
 in quick succession and it seemed  
 as though all the powers of earth and  
 hell were combining their influence  
 in an especial manner to overthrow the  
 Church at once and make a final end.  
 Other banking institutions refused the  
 Kirtland Safety Society's notes. The  
 enemy abroad and apostates in our  
 midst united in their schemes. Flour  
 and provisions were turned towards  
 other markets and many became  
 disaffected towards me as though  
 I were the sole cause of those very ills  
 I was most strenuously striving against  
 and which were actually brought upon  
 by the brethren not giving heed to my  
 counsel. No quorum in the Church  
 was entirely exempt from the influence  
 of those false spirits who were striving  
 against me for the mastery even some of

Twelve were so far lost to their high  
and responsible calling as to begin to  
take sides secretly with the enemy  
On the date of July 7<sup>th</sup> 1837 Joseph  
Smith writes -

Some time previous to this I resigned  
my office in the Kirtland Safety Society  
disposed of my interest therein and  
withdrew from the institution being  
fully aware after so long experiment  
that no institution of the kind established  
upon just and righteous principles for  
a blessing not only to the Church but  
the whole nation would be suffered  
to continue its operations in such an  
age of darkness speculation and wicked-  
ness. Almost all the banks throughout  
the country one after the other suspended  
specie payment and Gold and Silver  
rose in value in direct ratio with the  
depreciation of paper currency. ~~The people~~

The great pressure of the Money Market  
is felt in England as well as in America  
and breadstuffs are everywhere high

Millennial Star Vol 16 P 13

Notwithstanding the depreciation of  
Kirtland bank notes some of these  
speculators were imposing them upon  
the uninformed when Joseph Smith  
put himself squarely upon record by  
publishing warning in the Messenger  
and Advocate for August 1837. It  
might be advisable in this connection  
to state the opinion of a Mr Artell a  
business man and a banker who was  
well acquainted with the Kirtland bank  
in 1837. at Painesville Ohio Feb 19 1880

in answer to a question of E L Kelley as  
follows Q-What about the Kirtland  
Bank Swindle Mr Artell You are  
a banker and know how that was do you  
not A-Yes I know about that bank

They started at Kirtland. These parties went into the banking business as a great many others in the State of Ohio and other States. They got considerable money out at first and their enemies began to circulate all manner of stories against them and as we had a great many banks then that issued what was known as round cat money the people began to get alarmed at so many stories and would take the other banks issue instead of the Kirtland and so much of it was forced in at once that the bank was not able to take it up. Had the people let these people alone there is no reason that I know of why the Kirtland bank should not have existed to this time and on as stable a basis as other banks.

& Then <sup>things</sup> ~~far~~ it was the fault of the



enemies of the bank that it failed

A- Yes I do and it was not the only one  
that failed either by a good many  
and with <sup>which</sup> Smith had nothing to do

Q What do you consider the prime  
Cause of the expulsions of the Mormons  
from Kirtland

A- The ignorance and fanaticism of  
their accusers did it they thought  
public sentiment would tolerate  
it and they did it. The same as Roger  
Williams was driven out and the  
witches burned in Massachusetts

The above is the statement of Mr. Stille  
who moved with his Father to  
Painesville Ohio in 1830 & was well ac-  
quainted with Joseph <sup>Smith</sup> from that time  
up to the time the Mormons left  
Kirtland Ohio. The Mormons  
worked hard to keep up the Bank  
but their enemies were too powerful for

them and the crash came which  
 involved several of the leading  
 members of the Mormon Church  
 in debt among whom was  
 Joseph Smith & Sidney Rigdon  
 they had given certain promissory  
 notes for the purchase of real estate  
 which they were unable to meet  
 and their enemies had obtained control  
 of them and were about to bring actions  
 upon said notes and get them into  
 judgments and then if they could  
 not pay the judgments they could  
 imprison them by the laws then in force  
 in the State of Ohio Smith and Rigdon  
 well knew if they should be put in prison  
 for debt it was very doubtful when they  
 would be able to get out and the only  
 course left for them was to leave the State  
 In the Month of December 1837 <sup>at midnight</sup> Joseph Smith  
 with his family and Sidney Rigdon with a

part of his family started from Kirtland  
 Ohio for the town of Far west Colwell County  
 Missouri which town was <sup>then</sup> on the confines  
 of civilization and about one thousand  
 miles distant from Kirtland Joseph  
 Smith and Rigdon were obliged  
 to keep themselves concealed in their  
 wagons during most of the time they were  
 traveling through the state of Ohio as  
 their absence would be known by  
 their enemies at Kirtland ~~and~~ & expect  
 they would be followed and if over-  
 taken would be arrested but nothing  
 of the kind happened They went from  
 Kirtland <sup>to a strong</sup> from there to the town of Dub-  
 -lin Indiana where they felt safe from  
 any attack of their enemies. Here they  
 remained for three weeks for the  
 purpose of letting the absent portion  
 of Rigdon family with his son in law George  
 W. Roberson to overtake <sup>them</sup> On the arrival

of George H. Robinson with the remainder of Sidney  
 Rigdon family they at once started on their long  
 and tedious journey (Joseph Smith and family  
 and several others left Sidney Rigdon and Robinson  
 by taking a different route agreeing to meet at Terre  
 Haute in Indiana) for the promised land Far  
 West Missouri The roads being very bad and  
 the weather cold and stormy their progress was  
 necessarily slow Rigdon having several  
 small children they suffered severely from  
 the cold and some days they had to lay on  
 account of stormy weather They bore up under  
 their sufferings without complaining  
 believing that the Lord they served would  
 carry them safely through to their future home  
 in the west they traveled through the state of  
 Indiana and crossed the Wabash River at  
 Terre Haute when they met Joseph Smith and family  
 who left them again taking on other route and Rigdon  
 and family & several others struck out on the  
 great Prairies of Illinois they moved steadily  
 along without meeting ~~without~~ any serious  
 accident until they reached a little town  
 of Parris where they stayed over night  
 in the morning



a Great Snow Storm was in full  
 blast it was a regular Blizzard  
 they had to Cross a Prairie of ten miles  
 the inhabitants of the place warned  
 them it was dangerous to attempt to  
 cross the Prairie in such a Storm but  
 Rigdon and the men that were with him  
 felt anxious to get on as fast as they could  
 conclude to try it and started the car was  
 filled with Snow Robinson took the  
 lead with a Covered Carriage he  
 had with him his wife Mrs Sidney  
 Rigdon and his wife's grand mother  
 who was at that time seventy nine  
 years old & following Robinson was a  
 Lyman Darrow driving an open  
 top car and four other wagons following  
 him he had not gone over two miles  
 when no road was to be seen it was  
 covered with Snow but we kept  
 on until one of the wheels of the wagon

in which <sup>riding</sup> Sidney Rydon was ~~to~~ Came off  
 and I and my Brother were put into  
 an other wagon & told to go head  
 the others started to fix on the wheel ~~that~~  
~~had come off~~ we were now out on the  
 Prairie the wind blowing a fearful  
 gale. No road in sight & nothing  
 to be seen of Robinson or Darrow  
~~got out of sight~~ And it was fearfully  
 cold we had not gone far when  
 one of the men who had started  
 with the wagon to help fix on the  
 wheel. Came riding up & told us  
 to come back or we would freeze  
 to death we turned around and got  
 back to Parris I and my Brother  
 were so cold we had to be carried  
 into the house. Now came the inquiry  
 what had become of Robinson and Darrow  
 The storm was raging at this time so hard  
 for any one to venture out on the Prairie

to look after them and they had to be  
 left to their <sup>safety</sup>. Sidney Rigdon and those who  
 had returned to Parres with him were  
 in a fearful condition they mourned for  
 the absent ones as those who had no  
 hope to them it did not seem possible  
 that <sup>they</sup> could escape death unless an  
 interposition of providence should take  
 place prayers were offered up for the  
 safety of Roberson and the deer ones  
 that were with him Sidney Rigdon  
 and others of the party did not sleep that  
 night but walked the house till morning  
 The storm was over but it was intensely  
 cold but the anxiety was so great to learn  
 the fate of the lost ones that to again cross  
 the prairie the day was clear no road  
 was to be seen but could see the woods  
 on the other side of the prairie and we  
 started and after three hours hard  
 trudging reached the woods and  
 came to a house there was nothing to  
 indicate from any side appearances  
 that any wagon had stopped there and

And it was with fearful forebodings that  
the inquiry was made to the man of the house  
if he had seen any wagon or carriage  
pass his house yesterday he replied  
a Covered Carriage and an open wagon  
had stopped there the day before and  
then women had come into his house  
to get warm as they were nearly frozen  
to death after staying a while to warm  
up had gone on to an other house  
about two miles farther on & there  
we should no doubt find them This  
was joyous intelligence and the agony  
was over and the lost ones were  
alive with thankful hearts we  
started and in a short <sup>time</sup> we found  
them all well & Capt Dorrard whose  
Ears were about twice the size  
they ought to have been they badly  
frozen Robinson and his party were  
fearful that we had missed our  
way & had perished on the ~~Prarie~~  
Prarie and they were filled with  
joy to find us safe all was therefore  
happily ended but we had learned



Something and that was never again to  
 attempt to cross a prairie in the face of a  
 blizzard. We started again and kept on  
 for several days the snow was deep and  
 it was hard ~~travelling~~ traveling and we  
 were again obliged to stop on account  
 of sickness. Robinson wife and her  
 grandmother were unable to travel  
 and therefore was obliged to ~~stay~~ by for  
 a time we were fortunate to find Confor-  
 table quarters at a former house a  
 way out on the prairie where we remain-  
 ed. Some ~~there~~<sup>two</sup> weeks and my brother and  
 myself enjoyed ourselves in catching  
 prairie chickens the snow was deep on  
 the ground and the farmer where we were  
 stopping had driven his corn into a yard  
 near his house where he and his boys  
 were engaged in husking it and great  
 flocks of prairie chickens would come every  
 morning to get something to eat and would  
 remain all day they were to be seen on the  
 top of the house and barn and with the cornfield  
 we did not attempt to shoot them but caught  
 in traps made of sticks we were able to catch  
 all we wanted to eat while we remained there.  
 After Robinson's wife and her grandmother had  
 recovered sufficient to travel we started and  
 in due time reached the Mississippi River.

of out Louisiana about the last of February  
 we were two days late to be able to cross on the  
 ice and had to remain six days for the ice to  
 get out of the river so that the ferry boat could  
 cross ~~the river~~ after getting over the river on the  
 Missouri side the roads were almost impass-  
 -able we were not able to make over ten miles  
 a day we therefore stopped at a Mr Herricks who  
 was a member of the Mormon Church when we  
 remained about two weeks when the roads  
 got better we again started and arrived  
 at Far West some time in the month of April  
 1838 Joseph <sup>Smith</sup> and family had reached Far West  
 about the first of March ~~Sunday~~ <sup>had reached Far West</sup> after Rigdon  
 was a great day Sidney Rigdon was to preach  
 in the large school house just out side of the  
 Village and all of the members of the Church in that  
 vicinity were present to hear him They filled  
 the house had the windows hoisted and poles  
 run into the windows and men climbed up  
 on them and others stood on the ground ~~out~~  
 out side of the house he preached about  
 an hour and a half and then was great rejoic-  
 -ing Rigdon said he had found a home at last  
 he should never move <sup>again</sup> ~~any more~~ here  
 was his resting place when he hoped he  
 should be permitted to worship God according to the  
 dictates of his conscience But alas for human hopes and expect-  
 -ations little did Sidney Rigdon suppose his <sup>arrival</sup> ~~stay~~ at Far West  
 was but the beginning of sorrow for him

Chapter 3<sup>d</sup>

The Mormons before purchasing land in Caldwell County had bought land at Independence Missouri and began to make a settlement there when they were driven away from their lands taken from them by the Missouri Mob They then went into Clay County to make a settlement to this the Missourians objected It was then agreed by the Missourians that if they would go into Caldwell County and make their settlement they would not be molested but should be permitted to leave there in peace which proposition the Mormons accepted and purchased their land and commenced to build the town of Far West at Caldwell County

~~Chapter 3<sup>rd</sup>~~

This was the Condition of things when  
 Smith and Rigdon Came to Far West  
 to reside with their families again  
 they heard mutterings ~~and~~ threats of  
 Mob Violence on the part of the  
 Missourians who were determined  
 to drive the Mormons from the land  
 they had purchased of the government  
 in Colivel County, notwithstanding  
 the agreement they had made with  
 the Missourians in Clay County.  
 There is a time when forbearance  
 ceases to be a virtue <sup>Sidney</sup> and Rigdon thought  
 this about the time On the 4<sup>th</sup> day  
 of July 1838 the Mormons at Far  
 West Concluded to have a grand  
 Celebration Joseph Smith was chosen  
 president Sidney Rigdon was Orator  
 Reynolds Cahoon Chief Marshal  
 and George W. Robinson Clerk The  
 procession commenced forming at ten  
 A.M. and marched to the Temple Lot



forming a circle around the & caration  
 when the corner stones of the proposed  
 temple were laid with appropriate  
 ceremonies. After this the oration was  
 delivered by Sidney Rigdon as so  
 much has been said about this  
 oration by the Messianians I here  
 give it in full as reported by one  
 Hunt from Liberty Messenger  
 Friends and Fellow Citizens

By your request I am called  
 upon to address you this day under  
 circumstances novel to myself and I  
 presume as much so to most of you  
 for however frequently we may have  
 met our fellow citizens in times past  
 in the places of our nativity or of our  
 choice to mingle our feelings with  
 theirs and unite with them in grate-  
 -ful acknowledgments to our divine  
 Benefactor on the anniversary of our  
 National Existence we have never

before been assembled by reason of  
 our holy religion for which cause  
 alone a very large majority of us  
 are here to day. But though our residence  
 here is far from the Sepulchres of our  
 Fathers and from the lands of our nati-  
 -vity and former choice and our associations  
 here as novel and as strange to our selves  
 as it could be to any portion of our  
 fellow men still we hail the return, the  
 birthday of our Liberties with no less  
 feelings of joy and gratitude nor no  
 less desire for the prosperity and  
 continuance of the fabric of our  
 national government inspires our breasts  
 this day than when we met in the mixed  
 assemblies of all religions as in times  
 past in the lands of our nativity. nor in-  
 -deed could it otherwise be from our  
 infancy we have been traditionated to  
 believe ours to be the best government  
 in the world our fathers our neighbors

And our associates in life have  
 & tolled its exultance to the highest pinnacle  
 of fame in our ears even before we were  
 capable of judging of its merits for  
 our selves or even able to form an  
 estimate of its worth. As we advance  
 in life we heard nothing else from  
 our Statesman and heroes but the perfection  
 and excellence of our public institutions  
 and the superiority of our government  
 over all the governments of the world  
 whether they existed in former or latter  
 times. <sup>is</sup> The government under which we  
 were born and Educated or else  
 we exchanged another for it with whose  
 forms we ~~are~~ <sup>were</sup> satisfied and in exchange  
 gave this the preference and sought  
 by removal to enjoy its benefits. We  
 have been taught from our cradles  
 to revere the Fathers of the Revo-  
 -lution and Venerate the Very urns which  
 contain the ashes of those who sleep

And every feeling of our hearts respond  
 in perfect union to their precept. Our  
 Country and its institutions are written  
 on the tablet of our hearts as with  
 the blood of the heroes who offered  
 their lives in sacrifice to redeem  
 us from oppression. On its towers  
 the flag of freedom and invites the  
 oppressed to enter and find an  
 asylum under the safe guards of  
 its Constitution the tyrant grasp  
 is unfastened and equal rights  
 and privileges flow to every part of the  
 grand whole. Protected by its sword  
 and defence by its powers the oppressed  
 and persecuted saint can worship under  
 his own Vine and fig tree and none  
 can molest or make him afraid. We  
 have always contemplated it and do  
 now as the only true fortress of  
 freedom and bulwark of our liberty  
 in the world its very existence most



the Civilized world far surpassing  
 those of a Pitt a Wilberforce a Canning or  
 a Grey and has cost all their efforts in  
 the shade forever. It has stood and now  
 stands as the arbiter of the world the judge  
 of <sup>the</sup> notions and the rebuker of tyrants  
 throughout the world it is the  
 standard of freedom both civil and  
 religious. By its existence the fears of  
 Superstitions have been removed  
 and the pretents of tyrants have been  
 swept away as a refuge of lies and  
 the rights of man have been restored  
 and freedom both political and  
 religious have been made to triumph.  
 All government is known throughout  
 the civilized world as the standard  
 of freedom civil religious and political.  
 By it are the acts of all nations tried  
 and it serves to expose the frauds the  
 deceptions and crafts of the old world  
 in attempting to palm upon the people

Monarchy and aristocracy for republicanism  
 and freedom so powerful has been its  
 influence that the haunts of the oppressor  
 even in the old world has been lightened  
 tyrants have been made to tremble  
 and oppressors of mankind have been  
 filled with fear Thrones if they have  
 not been cast down have been stripped  
 of their terror and the oppressed subject  
 has been measurable distance from his  
 bondage. Having been reared in the  
 cradle of liberty and educated in the  
 school of freedom all our prejudices  
 and prepossessions are deeply rooted in  
 favor of this superlative excellence  
 of a government from which all our  
 privileges and enjoyments flow  
 We are wedded to it by the greatest ties -  
 bound to it by cords as strong as death - to  
 preserve which should be our thought and  
 our aim. In all our pursuits to maintain  
 its Constitution inviolable its institutions

uncompromised its laws unviolated and its order unchanged.

There is one thing in the midst of our political differences which ought to create feelings of joy and gratitude in every heart and in the bosom of every well wishing of mankind that all parties in politics express the strongest desire to preserve both the union and the Constitution unimpaired and unbroken and only differ about the means to accomplish this object so desirable as expressed by all parties. And while this indeed is the object of parties in this republic there is nothing to fear the prospects for the future will be as flattering as the past in celebrating this the anniversary of our independence. All party distinctions should be forgotten all religious differences should be laid aside We are members of our common Republic equally dependant on a faithful execution of its laws for our protection in the

enjoyment of our civil political and  
 religious privileges all have a common  
 interest in the preservation of the Union and  
 in the defense and support of the Constitution  
 Northern Southern and Western interest  
 ought to be forgotten or lost for the time  
 being in the more noble desire to preserve  
 the Union we cannot by rending it to  
 pieces. In the former there is hope in the  
 latter there is fear in one place in the  
 other war In times of peace it ought to  
 be our aim and our object to strengthen  
 the bonds of the Union by cultivating peace  
 and good will among ourselves and  
 in times of war to meet our foes sword  
 in hand and defend our rights at the  
 expense of life. For what is life when  
 freedom has fled. This a name - a bubble  
 better for sleep with the dead than be  
 apprehensive among the living. All attempts  
 on the part of religious aspirants to unite  
 Church and State ought to be repelled



with indignation and every religious  
 Society supported in its rights and in  
 the exercise of its conscientious devotions  
 the Mohomedan the pagan and the  
 idolater not excepted and be partakers  
 equally in the benefits of the government  
 for if the Union is preserved. It will be  
 ennobling the people wit and they can  
 only be done by securing to all their most  
 sacred rights. The least deviation from  
 the strictest rule of right on the part of any  
 portion of the people or their public servants  
 will create dissatisfaction that dissatisf-  
 -action will end in strife - strife in war  
 war in the dissolution of the Union. It is on  
 the Virtue of the people that depends the  
 existence of the government and not in the  
 wisdom of legislators. Whosoever seeth laws  
 (it matters not how righteous in themselves)  
 when the people in violation of them tear  
<sup>those</sup> ~~their~~ rights from one another which  
 they (the laws) were designed to protect

If we preserve the nation from ruin  
 and the people from war it will be by  
 securing to others what we claim  
 ourselves and being as zealous to defend  
 another's rights as to secure our own.  
 If on this day our fathers pledge their  
 fortunes, their lives and their sacred  
 to one another and to the claims which they represented to be due or  
 honors, to lose all earthly inheritance (not  
 life and honor & captiv.) Ought we  
 to follow their example and pledge our  
 fortunes, our lives and our sacred  
 honors as their children and their successors  
 in maintaining inviolable what they obtained  
 by their treasure and their blood. With  
 holy feeling sacred desires and gratefu-  
 -ul hearts to our divine Benefactor  
 ought we to perform the duties of this day  
 and enjoy the privileges  
 which as saints of the living God we  
 enjoy in this land of liberty and freedom  
 when our most sacred rights even that  
 of worshipping our God according to his will

is secured unto us by law and our  
 religious rights so identify with the  
 existence of the notion that to deprive us  
 of them will be to doom the Nation to ruin  
 and the Union to dissolution. It is now  
 threescore and two years since <sup>the</sup> God of  
 our fathers Abraham Isaac and  
 Jacob caused the proclamation to  
 go forth among the people of the  
 Continent that the people of this  
 Nation should be free and that over  
 them Kings should not rule and princes  
 decree authority and all this preparatory  
 to the great purpose which he had  
 designed to accomplish in the last days  
 in the face of all people in order that  
 the Son of God the Savior of the world  
 should come down from heaven and  
 reign in Mount Zion and in Jerusalem  
 and bless his ancient gloriously according  
 to the testimony of the holy prophets since  
 the world began and it is Eighty Years too

Months and twenty eight days since  
 this Church of the last days was organized  
 by the revelations of that same Jesus who is  
 coming to reign before his ancents glorio-  
 -ously then Consisting of 84 Members only  
 At its first appearance & excitement began to  
 prevail among the people when it made  
 its appearance and as it increased in  
 numbers the excitement increased The  
 first attack made upon it by its enemies  
 was false representations and false slander  
 By this engine it was assailed from every  
 quarter and by all classes of men relig-  
 -ious and irreligious. Misrepresentations  
 followed misrepresentation falsehood ~~after~~  
 after falsehood followed each other in  
 rapid succession until there must have  
 been multitudes of them created in a  
 minute by those employed in it or else  
 they could not have gotten so many  
 but in circulation This Scheme not  
 succeeding the enemies had recourse



to persecution which was multiplied  
 continually apparently with determination  
 to destroy every person who united to aid  
 and assist in bringing forth the work of the  
 Lord. But all this not succeeding accord-  
 -ing to the expectations of the persecutors they  
 united to use this power that mobs driving  
 men women and children from their  
 houses dragging them in the dead hours  
 of the night out of their beds whipping  
 tarring and feathering and otherwise  
 shamefully treating them. For even these  
 means the only ones resorted to in this work  
 of persecution but being determined to put  
 an end to the Church forever they added to  
 all the rest of the means used stealing the  
 property of the saints also burning houses  
 and charging it on them (the saints) heads  
 in order to raise public indignation against  
 them and also false procuring and inducing  
 we may add all other means which the  
 adversary had in his power to use nothing

seems to be left to be performed that  
 could be done by men demons in order  
 that the purposes of God might fail  
 but still the object so much desired  
 has not yet been obtained. Under  
 all this fire of persecution the Cause has  
 rolled on with a steady course the increase  
 has been gradual, but constant and the Church  
 at this time numbers many thousands  
 Some in the old world have become  
 obedient to the faith multitudes in the  
 Canadas as well as most parts of the United  
 States. During these scenes of persecutions a number of the  
 Saints have lost their lives and others  
 are missing and it is unknown what  
 has become of them but the presumption  
 is they have been secretly murdered  
 No Country of which we have any knowl-  
 edge has offered so fair an opportunity  
 for determining the great hostility which  
 exists naturally in the human heart against  
 God and against his work as this one  
 In other Countries persecutions were carried

on under pretext of law but in this  
 Country where the Constitution of the  
 United States and the Constitution of  
 every State in the Union guarantee unto  
 every person the rights of conscience and the  
 liberty of worshiping as he pleases to witness  
 such scenes of persecution as those which  
 have followed this Church from the  
 beginning in despite of law justice equity  
 and truth and at war with the very  
 genius of republican institutions  
 and contrary to the design of our  
 government surely evinces the depravity  
 of the human heart and the great  
 hostility there exists in the hearts  
 of the human family against the work  
 and purposes of God and fully  
 confirms the apostles that the carnal  
 mind is at enmity against God,  
 But notwithstanding all this Violence  
 we even say as did Paul to the Corinth-  
 ians We are troubled on every side

yet not destroyed we are perplexed  
 but not in despair persecuted but not  
 forsaken cast down but not destroyed  
 We have until this time endured this  
 great weight of affliction and kept the  
 faith. If the ancient Saints had to  
 endure as seeing him who is invisible  
 so have we if they have to suffer the  
 contradiction of sermons against them-  
 selves so have we if they <sup>had</sup> suffered  
 stripes and imprisonments for their  
 religious sake so have we if they were  
 journeying in perils greater in perils  
 among robbers in perils by their own  
 Countrymen in perils by the heathen in  
 perils in the City in perils in the wilderness  
 in perils in the Sea in perils among  
 false brethren in weariness and painful-  
 ness in watchings often in hunger  
 and thirst in fastings often in cold  
 and nakedness so are we. If they had  
 to commence themselves to goe in much



patience in afflictions in necessities  
 in distresses in stripes in imprisonment in  
 tumults in labors in watchings in fastings  
 by pureness by knowledge by long suffering  
 by kindness by the Holy Ghost by love  
 unfeigned by the word of truth by the power  
 of God by the armor of righteousness on  
 the right hand and on the left by honor  
 and dishonor by evil report and good  
 report as deceivers and yet true as unknown  
 and yet well known as dying and behold  
 they live as chastened and not killed  
 as sorrowful yet always rejoicing as  
 poor yet making many rich as having  
 nothing yet possessing all things so have  
 we. If they went up through much  
 tribulation and so shall their robes  
 and made them white in the blood of the  
 Lamb so have we to go through as great  
 a tribulation and we trust in doing  
 we will also wash our robes and make  
 them white in the blood of the Lamb

One Cause of our heavy persecution is the influence which those have in the world whom we have separated from the Fellowship of the Church for their wickedness who attempt to gratify their Vengeance on us and also to hide their own Shame by false Standards and base Calumny. We were at one time represented by them as having all things common at another as being Enemies to the government and in other places we were represented to be abolitionists and indeed anything they thought best calculate to stir up the public mind and to excite public indignation and if possible put an end to the work by sacrificing some of those who would consider as most active in supporting and defending the Cause. But through the Mercy of God we are still in existence and have the opportunity of joining with you in the privileges of this day. In

assembling on this occasion our  
 object is not only to comply with  
 the custom of our nation in celebrating  
 the birthday of our Liberties but also  
 to lay the corner stone of the edifice about  
 to be built in this place in honor of our  
 God to whom we ascribe the glory of our  
 freedom as well as our eternal  
 Salvation and whose worship we  
 esteem of more consequence than we  
 do the treasures of Missouri ready at all  
 times to offer unto him the sacrifice of  
 our first fruits and by uniting perse-  
 verance patient industry and faithful  
 devotion to the cause of God rear this  
 building to his name designed for the  
 double purpose of a house of worship  
 and an institution of learning. The first  
 floor will be for sacred devotions  
 and the two others for the purpose  
 of Education The building to be one  
 hundred and ten feet by eighty with

three floors and not far from thirty feet between the floors all to be finished according to the best style of such buildings in our Country the entire expense calculated at not far from one hundred thousand dollars all when finished to stand as a monument of the power of union & effort and concert of action

Next to the worship of our God we esteem the education of our children and the rising generation for what is wealth without society or society without intelligence And how is intelligence to be obtained By education. It is that which forms the youthful mind it is that alone which renders society agreeable and adds interest and importance to the worship of God What is religion without intelligence An empty sound Intelligence is root from which all true enjoyment flows Intelligence is religion and religion is intelligence if it is anything



Take intelligence from it and what is  
 left A Name a sound without meaning  
 If a person desires to be truly pious in the  
 sight of God he must be purely intelli-  
 -gent Purely without intelligence is  
 fanaticism and devotion without  
 understanding is enthusiasm The object  
 of our religion is to make us more intelli-  
 -gent than we could be without it not so  
 much to make us acquainted with what  
 we do see as with what we do not see  
 It is designed to exalt the faculties to  
 enlighten the understanding and  
 through this medium purify the  
 heart It is calculated to make men  
 better by making them wiser more useful  
 by making men intelligent not  
 intelligent on some subjects only  
 but on all subjects on which intelli-  
 -gence can be obtained And when  
 science fails revelation supplies its  
 place and unfolds the secrets and

Mysteries of unseen world leads  
 the mind into knowledge of the future  
 existence of men makes it acquaint-  
 ed with God its Redeemer and its  
 associates in the eternal Mansions so that  
 when science fades and philosophy  
 vanishes away revelation more & truer  
 in its operations begins where they  
 feasts the mind with intelligence pure and holy from the present  
 (science and philosophy) end of God  
 tells of Eternal Mansions of immortal  
 glories of Everlasting dominions of angelic  
 throngs of heavenly hosts of flaming  
 seraphs of crowns of glory of palms of  
 victory of the Saints Eternal triumph  
 through a glorious resurrection of  
 songs of Everlasting joy of God the  
 Father of all: of Jesus the Mediator  
 of the New Covenant and the blood  
 of sprinkling which speaketh better  
 things <sup>than</sup> that of righteous able it not  
 only acquaints us with these eternal  
 things but it makes known unto us

the future history of man time of the  
 purposes of God which have to be  
 accomplished before the end of all  
 things comes. It warns and forewarns  
 of the wars the pestilence the famines  
 the earthquakes and the desolations  
 which are coming on the Earth  
 the rising and falling of the Nations  
 and also the desolations of the Earth  
 itself the falling of the Mountains  
 the rising of the Valleys the melting  
 of the rocks the purifying of the elements  
 by fire of the suns ~~melting~~ veiling <sup>face</sup> their  
 the moons turning to blood the stars  
 of heaven falling of the heavens rolling  
 away as a scroll of Christ descending  
 from heaven with a shout of the  
 archangel and the triumph of God and  
 of the wicked fearing and trembling  
 of their faces gathering blackness and  
 of their seeking refuge under the  
 Mountains and of their calling

upon the rocks to hide them from  
the face of him that sitteth upon  
the throne and from the wrath of the  
Lamb for the great day of his wrath  
has come and who shall be able  
to stand.

All this mass of important intelligence  
together with the final end of all  
thrones and dominions and princip-  
alities and powers and governments  
which nothing else but revelation  
could make known (for ~~science~~  
science with all of her powers could  
never declare it neither could  
philosophy with all her utmost stretch  
reach it) we obtain by our holy religion  
for this is her province it is the  
theater when she acts it is the business  
we have for her it is to tell us things which  
nothing else could tell it is to fill  
us with that kind of wisdom which  
cometh down from above and which alone



is obtained by revelation and by  
 the powers which our holy religion  
 confers and by nothing else  
 In View then of what we have already  
 obtained and what there is to be  
 obtained we have assembled  
 ourselves together in this remote land  
 to prepare for that which is coming on  
 the Earth and we hope this day laid  
 the corner stones of this temple of God  
 and design with as little delay as  
 possible to complete it and to rear up  
 to the name of our God in this City  
 For first a house of God where all the  
~~Sciences languages &c. which are taught~~  
~~in our country~~ which shall be a  
 house of prayer a house of learning  
 a house of order and a house of God  
 where all the Sciences languages &c.  
 which are in our country in schools  
 of the highest order shall be taught and  
 the object is to have it on a plan accessible

to all classes the poor as well as the rich that all persons in our midst may have an opportunity to educate their children both male and female to any extent they please so that all the talents in our midst may be collected forth in order that we may avail ourselves of all the means God puts into our hands and put into the power of all to deliver themselves from the imposition and frauds which are practicing upon the more illiterate part of the community by those who have had superior advantages or as far at least as learning can go to obtain this object

One part of the house shall be set apart for a place of worship where we shall invoke our God for resolution <sup>when we have gone as far as human skill can carry us that by revelation</sup> visions &c we may fill the vacuum still left after science and philosophy have done all they can do so that we may

have that understanding and that  
 wisdom which brings salvation and that  
 knowledge which is unto eternal life  
 That distress of notions or whatever may  
 whether there are wars or famines  
 or pestilences or earthquakes or distress  
 of notions or whatever may come according  
 to the purposes of our God that we may  
 know it beforehand and be prepared  
 for it so that none of these things shall  
 overtake us as a thief in the night and  
 while we are enjoying peace and safety  
 sudden destruction come upon us  
 The savior of the world himself while  
 he was here with his disciples said  
 that as it was in the days of Noah so it  
 should be at the coming of the Son  
 of Man they were eating and drinking  
 they were marrying and given in marriage  
 and knew not until the flood came  
 and swept them all away so shall  
 it be at the coming of the Son of Man And

Paul declared to the saints of his day that the day of the Lord cometh as a thief in the night that when the people are crying peace and safety then sudden destruction cometh upon them and they shall not escape and that the wicked men and persecutors would wax worse and worse deceiving and being deceived They will say: Peter say Where is the promise of his coming for since the fathers fell asleep all things continue as they were from the beginning of the Creation. Such is to be the state of the world and the most important period in the existence of Mans earthly residence

The description given by Isaiah is tremendous in the extreme. Behold the Lord maketh the earth empty and maketh it as at an turn - eth it upside down and scattereth abroad the inhabitants thereof. And it shall be as with the people so with the priest as with the servant so with his master as with the



maid so with her Mistress as with the  
 buyer so with the seller as with the lender  
 so with the borrower as with the taker of  
 usury so with the giver of usury to him  
 The Land shall be utterly emptied and utterly  
 spoiled for the Lord hath spoken this word  
 The Earth mourneth and fadeth away  
 the world languisheth and fadeth away  
 the haughty people of the Earth do languish  
 The Earth also is defiled under the inhabitants  
 thereof because they have transgressed the  
 laws changed the ordinance broken the  
 Everlasting Covenant. Therefore hath the  
 curse desoured the Earth and they that  
 dwell therein are desolate therefore the  
 inhabitants of the Earth are burned and  
 few men left. The Prophet Malachi  
 describing the same scene and the same  
 period of calamity says: For behold the day  
 cometh that shall burn as an oven and all  
 the proud yea and all that do wickedly  
 shall be stubble and the day that cometh shall

burn them up with the Lord of hosts  
That it shall leave them neither root nor  
branch

The psalmist David in the Majesty of his  
prophetic power has left us a warning also  
when he says The Mighty God even the Lord  
hath spoken and called the Earth from  
the rising of the sun unto the going down  
thereof Out of Zion the perfection of beauty  
God hath shined Our God shall come  
and shall not keep silence a fire shall  
devour before him and it shall be very  
tempestuous round about him He shall  
call to the heavens from above and to the  
earth that he may judge his people  
Gather my saints together unto me those  
that have made a covenant with me  
by sacrifice And heavens shall declare  
his righteousness for God is judge himself  
Having then knowledge of these things and  
the Voice of God being unto us to meet  
Together And make a Covenant with our

Goel by sacrifice we have given him  
 thence and are here this day as  
 witnesses for God that he has not spoken  
 in Vain neither has he said in Vain  
 But the day and hour of his judgment  
 Sleepeth not neither do they Slumber  
 and whether men believe or do not  
 believe it alters not the word which God  
 has Caused to be spoken but come it must  
 and come it will and that to their aston-  
 -ishment the Confusion and the dismay  
 of thousands who believe not neither  
 will they regard until overtaken by it  
 as a thief in the night and sudden  
 destruction come upon them and there  
 be none to deliver. Know therefore the terrors  
 of the Lord we warn our fellow men not  
 only <sup>by</sup> precept but by example also by leaving  
 our former house to which we were  
 bound by the strongest ties suffering  
 a sacrifice of the greatest share of our  
 earthly possession. Many of us in times past

were rich but for Jesus sake and the  
 Command of our Lord we have become  
 poor as he Christ became poor for our  
 sakes so in like manner we follow his  
 example and become poor for his sake. And  
 as Moses left Egypt not fearing the wrath of  
 the King and refused to be called the son  
 of Pharaoh's daughter choosing rather to  
 suffer affliction with the people of God  
 than enjoy the pleasures of sin for a  
 season having respect to the recompense  
 of reward so do we we choose to suffer  
 affliction with the people of God rather  
 than enjoy the flatteries of the world for  
 a season. It is not because we cannot if  
 we were so disposed enjoy both the  
 honors and flatteries of the world but  
 we have voluntarily offered them in  
 sacrifice and the riches of the world also  
 for a more durable substance. Our  
 Lord has promised us a reward of  
 eternal inheritance and we believe



his promises and though we wade  
 through great tribulations we are in  
 nothing discouraged for we know he  
 that has promised is faithful. The  
 promise is sure and the reward is  
 certain. It is because of this that we  
 have taken the spoiling of our goods  
 our chests have ~~been~~ been given to the  
 smiters and our ~~heads~~ heads to those who  
 have plucked off the hair. We have  
 not only when smitten on one cheek turned  
 the other but we have done it again and  
 again until we are weary of being  
 smitten and tired of being trampled upon.  
 We have proved the world with kindness  
 we have suffered their abuse without  
 cause with patience and have endured  
 without resentment until this day and  
 still their persecutions and violence do not  
 cease. But from this day and this  
 hour we will suffer it no more. We  
 take God and all the holy angels to

witness this day that we warn all men  
 in the name of Jesus Christ to come on  
 us <sup>no</sup> more forever for from this hour we  
 will bear it no more our rights shall  
 no more be trampled on with impunity  
 the men or the set of men who attempts  
 it does it at the expense of their lives  
 And that mob that comes on us to disturb  
 us it shall be between us and them a war  
 of extermination for we will follow them  
 till the last drop of their blood is spilled  
 or else they will have to exterminate us  
 for we will carry the seat of war to their  
 own houses and to their own families and  
 one party or the other shall be utterly  
 destroyed Remember it then all men  
 We will never be the aggressors we  
 will infringe on the rights of no people  
 but shall stand for our own tents  
 death We claim our own rights and  
 are willing that all others shall  
 enjoy theirs No man shall be at liberty

to come into our streets to threaten  
 us with mobs for if he does he shall  
 atone for it before he leaves the place  
 neither shall he be at liberty to vilify  
 and slander any of us for suffice  
 it we will not in this place We  
 therefore take all men to record this  
 day that we proclaim our liberty this  
 day as did our fathers and we pledge  
 this day to one another our fortunes our  
 lives and our sacred honors to be  
 delivered from the persecutions which  
 we have had to endure for the last nine  
 years or nearly that time. Neither  
 will we indulge any man or set of men  
 in instituting vexatious lawsuits against  
 us to cheat us out of our rights if they  
 attempt we say war be unto them. We  
 this day then proclaim ourselves free with  
 a purpose and a determination that never can  
 be broken No never No never No never  
 Hunt Mormon War pp 167-180

I have thus given this Fourth of July  
 oration in full as it was reported by  
 Editor Hunt of Liberty Bells Carenton Mus-  
 saum whether he reported it correctly  
 or not I do not know but shall assume  
 he did the oration has been commented  
 on by almost all of the Missouri  
 Editors at the time it was delivered  
 and by various divisions of the  
 orthodox Churches of Missouri and  
 Sidney Rigdon has been condemned  
 by most all the enemies of the Mormon  
 Church for using such fierce  
 language on that occasion But  
 when we come to look at the facts as  
 they stand and what the Mormon Church  
 had suffered at the hands of the border  
 ruffians of Missouri and elsewhere where  
 is it a subject of so much surprise and  
 fault finding as it has been <sup>made to appear</sup> I think not  
 Sidney Rigdon openly declares that  
 the Mormon Church would never be



The aggressor they only asked to be  
 let alone to enjoy their religion as the  
 other churches enjoyed theirs and this  
 they certainly had the right to do and  
 no one can deny it Then religion was  
 the religion which Christ taught when  
 here on the earth the Mormons claim  
 that the gifts and blessings which  
 the Saviour said should follow them  
 that believe will follow them that  
 believe in this day and age of the  
 world as they did when he taught  
 the doctrine to the apostles if they  
 only believe the true faith as laid  
 down in Scriptures There is nothing  
 appalling about this doctrine and  
 no good reason why men should  
 persecute the Mormon Church  
 because they taught it to the people  
 as Sidney Rigdon says in his oration  
 The Church has been persecuted for  
 almost nine years their churches have

been given to the Smilers and their  
 heads to those who have plucked off  
 the hair. They have not only when  
 smitten on one cheek turned the other  
 and have done it again and again  
 until they are weary and tired of being  
 trampled upon. They have proved  
 the world with kindness and have  
 suffered their abuse without a  
 cause the Missourians have  
 driven them out of Jackson County  
 Missouri and taken from them  
 the lands which they purchased  
 of the government and paid for it  
 and they went to Colville County by  
 an agreement and a promise  
 on the part of the Missourians that  
 then they should <sup>not</sup> be molested yet  
 they had no sooner purchased land  
 of the government and were making  
 improvements on it than threats  
 were again made by their border

ruffians of Missouri that they will  
 again drive them from off their lands  
 and homes by force and appropriate  
 their property to their own use Then  
 because Sidney Rigdon should  
 on their National day proclaim  
 that they would submit to no more  
 persecution from this Missouri  
 Mob ~~or any others~~ they and others  
 hold up their hands in holy horror  
 to think the Mormon Church should  
 dare to make such an assertion that  
 they would fight before they would  
 submit <sup>to</sup> any further persecution or  
 be again driven from their homes  
 it was too horrible to be submitted to  
 by them <sup>and</sup> the insult was so great it  
 could only be condoned by the shedding  
 of their blood or any other acts  
 of cruelty they should feel disposed  
 to inflict upon them I for my part  
 am unable <sup>to see</sup> any justice or righteousness

in such a position The Missions  
 had no Cause of Complaint or  
 Fear from the Mormon Church  
 All they had to do as well as  
 all others was to let the Mormons  
 alone and this they well knew.  
 They were a peaceable and religious  
 people and believe in the rights  
 of man and to do unto others as  
 they would have others do unto  
 them and the persecutions of the  
 border ruffians of Missouri of the  
 Mormon Church was without any just  
 Cause or Complaint. The only reason  
 they had they were jealous of the  
 Mormons because they were settling  
 up the County of Colwell <sup>rapidly</sup> ~~fast~~ large  
 trains of emigrants from the East  
 were coming into Colwell County  
 to find homes they were members  
 of the Mormon Church and they  
 were afraid that they would get too.



numerous for them and they concluded they would drive them out of the State before that time should arise and Confiscate their property as they had done in Jackson County. The Missourians knowing if the Mormons gained the majority in Caldwell County their actions would be controlled by law or serious consequences might ensue to them for any violations of the law on their part.

After the 4<sup>th</sup> day of July was over there was nothing done by the Missourians to injure the Mormons for some length of time they could hear of the threats they were making as to what they were going to do but no overt acts on the part of the Missourians were done to injure the members of the Mormon Church and the people at Far West began to think all trouble was over and they were to have a time of peace but in this they were fearfully mistaken it was only the lull

before the Coming Storm On August 6<sup>th</sup> 1838  
 there was a mass meeting of the citizens at  
 which meeting Sidney Rigdon was recom-  
 mended to the Postmaster General for  
 appointment as postmaster at Far West  
 in place of W W Phelps resignation at the  
 same meeting it was resolved to  
 start a county newspaper to be edited  
 by Sidney Rigdon There was also  
 a petition circulated to locate the  
 County seat at Far West The above  
 account appears in the Church History  
 1836 There was an Election held August  
 6<sup>th</sup> 1838 at Gallatin in Daves County at  
 which an attempt was made to prevent  
 the Mormons from Voting which resulted  
 in a conflict and was the beginning of the  
 hostilities which resulted in much  
 suffering and was the cause of driving  
 the Saints from the State of Missouri  
 The following is the account of Joseph  
 Smith of the occurrence and what took

place on the 4<sup>th</sup> of August at Gallatin  
 in Daves County Some two weeks previous  
 to this Judge Moren who lived at Millport  
 informed Levi Stewart that it was  
 determined by a Mob of Missourians  
 to prevent the Mormons from voting  
 at the Election on the 4<sup>th</sup> day of August  
 and they elect Colonel William P Peniston  
 who led the Mob in Clay County. He also  
 advised them to go prepared for an attack  
 and to stand their ground and have their  
 rights The Mormons hoping for better  
 things gave little heed to Judge Morens  
 friendly advice and repaired to the  
 polls at Gallatin the there town of Daviss  
 County without weapons About eleven  
 o'clock A M William P Peniston ascended  
 the head of a barrel and harangued the  
 electors for the purpose of exciting them  
 against the Mormons saying that the  
 Mormon leaders were a set of horse  
 thieves liars Counterfeiters &c and gave

Know they profess to heal the sick & cast  
 out devils &c and you know that is  
 a damned lie that the members of the  
 Church were dupes and not too good to  
 take false oath on any common occasion  
 that they would steal and he did not  
 consider property safe when they were  
 that he was opposed to their settling there  
 and if they suffered the Mormons to vote  
 the people would soon lose their  
 suffrage. and said addressing the  
 Mormons I headed a mob to drive  
 you out of Clay County and would  
 not permit you being Mobbed  
 now when Richard (Callbeck) the ding  
 the mobs bully just drunk enough  
 for the occasion began a discussion  
 with Samuel Brorson by saying the  
 Mormons were not allowed to vote  
 in Clay County no more than the  
 damned negroes and attempted to strike  
 Brorson who gradually retreated parrying



the blow with his umbrella while  
 Welling continued to press upon him  
 calling him a damned liar and  
 attempting to repeat the blow on Brown  
 Perry Darphy attempted to suppress  
 the difficulty by holding Decks arm when  
 five or six of the Mobbers seized Darphy  
 and commenced beating him with clubs  
 boards &c and crying Tell him Tell him  
 God dam him Tell him when a general  
 scuffle commenced with fists and clubs  
 the Mobbers being about ten to one  
 of the Saints Abraham Nelson was  
 knocked down and had his clothes  
 torn off and when trying to get up  
 was again attacked when ~~he~~ Hyram  
 Nelson ran in amongst them and  
 knocked the Mobbers down with the  
 butt of his whip Riley Stewart <sup>Strick</sup> Decks  
 Welling on the head which brought  
 him to the ground The Mob cried  
 out Decks Welling dead by God who

Killed him shoot him by God  
 and would have killed him had  
 not John L. Butler sprung in amongst  
 them and knocked them down saving  
 about five minutes it was one continued  
 knock down when the Mob determined  
 to get firearms Very few of the of the  
 Mormons voted Riley escaped across  
 the river had his wounds dressed  
 and returned home

After the above transaction had  
 taken place at Gallatin there was no  
 more peace for the Mormons in Colwell  
 County all was commotion and prepara-  
 -tions were made by the Mormon Church  
 to meet the Mob who had determined  
 to drive the ~~Mormons~~ <sup>them</sup> from the State  
 and, <sup>to</sup> protect themselves and their  
 property from hands of this brutal  
 Mob of Missourians On the Morn-  
 -ing of the 7<sup>th</sup> day after the fight  
 at Gallatin a report reached Far

West by the way of those not belonging  
 to the Church that at the Election at  
 Gallatin two or three of the Mormons  
 had been killed and left upon the  
 ground and not suffered to be  
 interred that their brethren were  
 prevented from voting and a Majority  
 of the inhabitants of Dade County  
 were determined to drive the Saints  
 from the County. On hearing this  
 report Joseph Smith accompanied  
 by Sidney Rigdon Hyram Smith  
 and fifteen or twenty others who were  
 armed for their own protection and  
 the Command was given to George W  
 Roberson on their way they joined  
 by ~~some~~ several of the Mormon  
 Church from different parts of Country  
 some of whom were attacked by the  
 Mob they reached Colonel Wright's  
 that night in safety where they found  
 some of their brethren who had been ~~murdered~~

in the fight at Gallatone with others  
 who were waiting for council Here  
 they received the Churing News  
 that none of the Mormons had been  
 killed from the information they  
 received about one hundred and fifty  
 of the Massauans were present and  
 engaged in the fight against  
 about twelve of the Mormons They  
 were several of the Mob who got their  
 heads badly punched Wednesday  
 the 8<sup>th</sup> after spending the night in Council  
 at Colonel Wrights They rode out  
 with some of their brethren to view  
 the situation of affairs in that region  
 and called on Adam Black a Justice  
 of the Peace of Davies County who had  
 united himself with the Mob to drive  
 the Mormons out of Missouri They asked  
 him to give ~~the~~ <sup>them</sup> some statement so  
 that ~~they~~ might know whether he  
 was their friend or not and whether



he would administer the law  
fairly and honestly and requested him  
to sign an agreement of peace But  
this he refused to do but said he  
would write one himself to ~~their~~ <sup>their</sup>  
satisfaction And he did write as  
follows

I Adam Black a Justice of the  
Peace of Davis County do hereby certify  
to the people called Mormin that he is  
sane to support the Constitution of this  
State and of the United State And he  
is not attached to any Mob nor  
will not attach himself to any such  
people and so long as they will not  
molest me I will not molest them.

This the 8<sup>th</sup> day of August 1838

Adam Black J.P

In the Evening some of the Citizens from  
Millport called on them and were  
at their request agreed to visit some  
of the principal Men of the County in Council

at Adam Ondi ahaman the next day  
 at Twelve o'clock The Committee  
 assembled at the time appointed  
 On the part of Citizens Joseph Morin  
 senator elect; John Williams representative  
 elect James B Turner clerk of the  
 Circuit Court and others on the part  
 of the Mormons Lyman Wight Vinson  
 Knight John Smith Reynolds Cohoon  
 and others At this meeting both parties  
 entered into a Covenant & place to preserve  
 each others rights and stand in their  
 defense that if men should do wrong  
 neither party should uphold them  
 or endeavor to screen them from justice  
 but deliver up all offenders to be dealt  
 with according to law and justice.

The assembly dispersed on then friend-  
 ly terms and Joseph Smith and those  
 with him returned to Far West

The Spirit of Mobocracy Continued  
 to increase notwithstanding all our

treaties of peace and there was  
 no way of stopping its increase as  
 the days went by. By both Mormon and  
 Gentile writers it is admitted that  
 the Missourians were the aggressors. Whether  
 the Mormons were justified in resisting  
 we leave the reader to judge.  
 On October 24<sup>th</sup> 1838 about Noon Captain  
 Bogart with some thirty or forty men  
 called on Thout Parsons who was  
 living at the head of the East branch  
 of Log Creek and warned him to be gone  
 before next <sup>day</sup> At ten in the morning telling  
 him that he would give Far West  
 thunder and lightning before next  
 day noon if he had luck in mutiny.  
 Asil Gillman who was in camp about  
 six miles west of Far West that night  
 and that he should camp on Crooked  
 Creek and he and his men went  
 away towards Crooked Creek Parsons  
 dispatched a messenger with this

news to Far West and followed after  
 Bogart to watch his movements Joseph  
 Holbrook and Judith who went out this  
 morning to watch the movements of the enemy  
 saw eight armed Mobbers call at the house  
 of Mr Pinkham when they took three  
 prisoners (Nathan Pinkham Brothers  
 William Leely and Adison Green)  
 and four horses arms &c and departed  
 threatening Father Pinkham if he did  
 not leave the state immediately they  
 would have his damned old scalp  
 and having learned of Bogarts move-  
 ments returned to Far West near  
 midnight and reported the proceedings  
 of the Mob. On hearing the report  
 Judge Higbee the highest officer  
 in command in Far West  
 the first judge of the County ordered  
 Lieutenant Colonel Hinkle the  
 highest officer in command in Far  
 West to send out a company to disperse



the Mob and retake the prisoners  
 whom it was reported they intended  
 to murder <sup>that</sup> night The trumpet  
 sounded and the Mob assembled  
 on the public square about midnight  
 when the facts were stated and about  
 seventy five volunteered to obey the  
 Judges order under Command of  
 David H Patten who immediately  
 commenced their march on horse  
 back hoping to surprise and scatter  
 the Mob retake the prisoners and  
 prevent the threatened attack on  
 Fort West without the loss of  
 blood Thursday 25<sup>th</sup> Fifteen of the  
 Company were detached from the main  
 body which continued their march  
 When they arrived <sup>near</sup> the force of  
 Crooked River they dismounted  
 tied their horses leaving for or  
 five men to guard them proceeded  
~~on foot~~ to the ford not knowing the

location of the encampment It was  
 Just at the break of day they were  
 Marching quietly along the road  
 and near the top of the hill which  
 descended to the river when the report  
 of a gun was heard and young ~~of~~  
 O. Benson pulled out of the ranks  
 and fell mortally wounded and  
 then the work of death commenced  
 when Captain Patten ordered a  
 charge and rushed down the hill  
 on a fast run and when within  
 about fifty yards of the camp formed  
 a line. The Mob formed a line under  
 the bank of the river below their  
~~tents~~ It was so dark that little  
 could be seen by looking at the west  
 while the Mob looking to wards  
 the ~~East~~ downing light could  
 see Patten and his men when  
 they fired a broadside and three  
 or four of Patten's men fell Captain

Patten ordered the fire returned  
 which was instantly obeyed but at  
 disadvantage it being so dark The  
 fire was repeated by the Mob and  
 returned by Captain Patten's Company  
 and gave the watchword God and  
 Liberty when Captain Patten ordered  
 a charge which was instantly  
 obeyed The parties came in contact  
 with their swords and the Mob  
 were soon put to flight Crossing  
 the river at the ford and such  
 places as they could In the pursuit  
 one of the Mob fled from behind  
 a tree where he was shot Captain Patten  
 who fell mortally wounded having  
 received a large ~~in his~~ ball in his  
 bowels The ground was soon  
 cleared and the Mormons gathered  
 up a wagon or two and making beds  
 threw up tents &c took their wounded  
 and retreated towards Far West

Three men were wounded in the  
 breasts and one in the neck one in  
 shoulder one through the hips one  
 through both thighs one in the arm  
 all by musket shot one had his arm  
 broken by a sword Gideon Carter  
 was shot in the head and left dead  
 on the ground so defaced that his  
 comrades did not know him Bogart  
 reported that he had lost one man  
 The three prisoners were released  
 and returned with the Normans  
 who went to their rescue Captain  
 Patten was carried some way on a litter  
 but it caused him so much pain  
 he begged to be left and was carried  
 into Mr Winchester's three miles  
 from Fort Hunt when he died that  
 night O Banion died two days  
 after at the house of Sidney Preece  
 Gideon Carter's body was <sup>afterwards</sup> brought  
 from Crooked River to Fort Hunt



David Patten was a man of great  
 courage and was greatly loved  
 by the Mormon Church and by all  
 who knew him was one of the  
 twelve apostles and died as he  
 had lived strong in the Mormon  
 faith. One of his last words to his  
 wife <sup>was</sup> "Whatever else you do O. do not  
 deny the faith. It was a gloomy day  
 at Far West when those who had been  
 killed were taken to their long  
 home in the Church yard at Far West  
 the solemn faces of those who follo-  
 -wed the remains of their dead brethren  
 to their last resting place at the  
 sound of the muffled drum as they  
 moved slowly along their gloomy  
 way to the silent City of the Dead  
 and the ~~sound~~ <sup>report</sup> of the musket that  
 fired as a salute to their groans  
 was an event that has lingered  
 in my memory from that time to the present

But they are at rest Peace to their  
 ashes The fight have now Commence  
 by the Missourians in Earnest and  
 they attack the Mormons when  
 Ever an opportunity presented On  
 Tuesday October 2<sup>nd</sup> 1838 a Settlement  
 of the Mormon Church at D & Hill in  
 the County of Carroll were fired on by  
 the Missouri Mob numbering about  
 35 persons the Mob immediately  
 retiring after the first fire the  
 Mormons did not return the fire  
 on the 4<sup>th</sup> day the Mob again fired  
 on the Mormons when they ~~returned~~  
 returned the fire but at either time  
 no one on either side was injured  
 This retreating of the fire of the Mob  
 gave the Notorious General Lucas  
 a better Enemy of the Mormon Church  
 An opportunity to offer his services  
 to Governor Boggs and he wrote a  
 letter the Governor dated at Brownsville

~~data~~ Oct 4<sup>th</sup> 1838 In which he stated  
 as he passed down <sup>Missouri</sup> the River on  
 Monday he saw a large force  
 of Mormons at D & Hett who informed  
 him they were too numerous strong  
 that they were hourly expecting an attack  
 from the Citizens of Carroll County  
 who were they said encamped six  
 miles from there waiting for  
 reinforcement from Saline County  
 the Mormons were under the Command  
 of one Colonel Hinkle he said  
 they had determined to fight Lucas  
 also stated that news had just been  
 received that a fight had already taken  
 place and several persons were  
 killed He Lucas had obtained his  
 information from a gentleman of  
 respectability who had heard the firing  
 of their guns as he passed down  
 he further stated if a fight had  
 taken place of which he had no doubt

It would Create an excitement in the  
 whole upper Missouri Country and those  
 base and degraded beings will be extermi-  
 -nated from the face of the earth. If one  
 of the Citizens of Carroll County should  
 be killed before these days <sup>rebel</sup> ~~rebel~~  
 there would be from four to five  
 thousand Volunteers in the field against  
 the Mormons and nothing but their <sup>blood</sup> ~~blood~~  
 satisfy them ~~within~~ <sup>add the</sup> remedy I do not  
~~pretend~~ pretend to suggest to Your  
 Excellency and <sup>further</sup> ~~also~~ said My troops  
 of the 4<sup>th</sup> division were only dismissed  
 subject to further orders and can be called  
 into the field at an hour's warning  
 This letter written to governor Boggs was  
 sent & Lucas knew it and was only written  
 in order to get an opportunity to take  
 the field against the Mormons who  
 was one of their most bitter enemies  
 and wished an opportunity to wreak  
 his vengeance upon them and which



Succeeded in doing and his decision  
 was called out by Governor Boggs  
 on Saturday the 6<sup>th</sup> of Oct 1838 Joseph  
 Smith Sidney Rigdon Hyrum Smith  
 and about thirty five others arrived  
 at D & Hitt and found the accounts  
 of the situation was correct Joseph  
 sent a messenger Mr Caldwell  
 to inform Governor Boggs of the situation  
 of the affairs at D & Hitt and to ask  
 for assistance on his return he  
 informed Joseph Smith that the  
 Governor refused to send any as-  
 -istance ~~whatsoever~~ but force. The  
 fight was between the Mormons  
 and the mob and they could  
 fight it out The Mormons had  
 now no hopes whatever of  
 successfully resisting the mob  
 who kept constantly increasing their  
 provisions were entirely exhausted  
 and being worn out by continually

watching the movements of the  
 Enemy who during the time were  
 firing at them whenever they had  
 an opportunity. Some of the Mormons  
 had dice for the common necessities  
 of life. In the mean time one Henry  
 Root and David Thomas who had  
 been the sole cause of the settlement  
 being made. ~~There~~ ~~Advised~~ the  
 Mormons to leave the place Thomas  
 said he had assurance from the  
 Mob that if they would leave the  
 place they should not be hurt and  
 they would <sup>be</sup> paid for all losses  
 which they had sustained and  
 that they had come as mediators  
 to accomplish this object and  
 that persons should be appointed  
 to fix the value on the property  
 which they had to leave and the  
 Mormons would be paid for it.  
 The Mormons upon these conditions

agreed to leave the place A  
 Committee was appointed Major  
 Henry J Rutledge Maj Erickson were  
 appointed & others whose names not  
 remember They appraised the real  
 Estate When the Normans came  
 to start their horses were and cows  
 could not be found the Mob boasted  
 and admitted that have killed the  
 oxen and lived on them. A great num-  
 ber of cows horses and oxen were  
 never found many houses belonging  
 to the Normans were burned and a great  
 quantity of their property ~~was~~ destroyed  
 by the Mob And the governor having  
 refused to protect them they were  
 obliged to go so gathering up as many  
 wagons as could be got ready with a run-  
 -nant they had been able to save from  
 enemies they left De Witt and started  
 for Caldwell County on the 11<sup>th</sup> day of  
 October 1838 They traveled that day about

twelve and encamped in a grove of  
timber near the road

That Evening a woman who had a  
short time before given birth to a child  
died of Exposure occasioned by the action  
of the Mob and was buried in the  
grove with a Coffin During the journey  
they were continually harassed and  
threatened by the Mob who amused themselves  
by shooting at them on several occasions  
Several of the Men died on the <sup>way</sup> from  
fatigue and privations which they had  
to endure and they had to be buried by  
the wayside without a coffin and  
under most distressing Circumstances  
They arrived at Caldwell in due time It  
was learned afterwards that no sooner  
had the Mormons left De Witt than Joseph  
Starks called the Mob together and made  
a speech, <sup>to</sup> them saying they must hasten  
to assist their friends in dooless County  
The land sales he said were coming on



and if they could get the Mormons  
 driven out they could get all the land  
~~they had~~ entitled to presumptions and that  
 they must hasten to Daviess <sup>County</sup>, in order  
 to accomplish that object may they  
 succeed in driving them out they  
 could get all the lands back again as well  
 as all the pay they had received for them  
 He told them that they run no risk  
 from the authorities for they had full  
 proof that the authorities would not  
 assist the Mormons and they might  
 as well take the property from <sup>them</sup> as not  
 and accordingly the whole robber  
 - gang started for Daviess County taking  
 with them their Cannon In the mean  
 time one Cornelius Williamson was engaged  
 in raising a Mob in Platt County to help  
 Hoels in his effort to drive the Mormons  
 from from <sup>that</sup> Platt and Clinton <sup>County</sup> for the  
 purpose taking their property as Joseph  
 Smith arrived in Caldwell he was

informed by General Doniphan  
 of Clay County that a company of Mobbers  
 eight hundred strong were marching  
 towards a settlement of the Mormons in  
 Daviess County. He had ordered out  
 one of the officers to raise a force and  
 march immediately to what he called  
 Night's Town and defend the Mormons  
 from the attacks of the Mob until  
 he was able to raise the Militia in  
 his County and adjoining Counties  
 to put them down. A small company  
 of Militia who were on the route to Daviess  
 County and who have passed through  
 Far West he ordered back again  
 stating that they were not to be depended  
 upon as they were disposed to help  
 the Mob. The trouble seemed to  
 grow worse in stead of better and  
 the Mormons had to be continually  
 on their guard. The town of Far  
 West was guarded night and day

And every thing was done to be  
 prepared for an attack <sup>at any time</sup> ~~either night~~  
 or day all business was suspended  
 and men were marching and drilling  
 every day so as to be prepared for every  
 and all emergencies and the roll  
 of the drum was constantly heard on  
 the streets The Mob was constantly  
 driving men and women from  
 their homes on the 18<sup>th</sup> of Oct. Angus  
 M. Smith the wife of Don Carlos Smith  
~~she was~~ a brother of Joseph Smith who  
 was at that time in the State of Tennessee  
 was driven from her house which  
 had been plundered and burned by the  
 Mob she having to travel three  
 miles carrying her two helpless  
 children and having to wade Grand  
 River to <sup>to</sup> a place of safety There were  
 very many such occurrences happening  
 in various places when ~~ever they~~  
~~of the Mormon Church~~ ~~settled in Missouri~~

found a Member of the Mormon Church living who was not protected and unable to defend themselves. In the Month of October 1838 There was a small settlement of the Mormon Church at what was called Haines Mill there being several families who had been living there about a year prior to the commencement of the persecutions by the Missouri Mob.

People came from far and near to the mill for the purpose of getting their grain ground. They were living in peace not having had any trouble with the Missourians when they received word that a Missouri Mob was coming to destroy the mill. At the same time several Mormons there saw a number of emigrants awaiting the cessation of hostilities before proceeding on their journey. It had been agreed between the Mormons and the Missourians of that locality that they would not molest each other but



of this Event Bancroft writes-

Mean while was being matured the bloody  
tragedy which occurred on the 30 of October  
Near Harris Mill on Shoal Creek  
about twenty miles below Far West  
besides the Mormons living there were  
a number of emigrants, <sup>awaiting</sup> ~~on their journey~~  
- of the cessation of hostilities given  
precedence on their journey. It had been  
agreed between the Mormons and the  
Missourians of that locality that they  
would not molest each other but live  
together in peace. But the men of Caldwell  
and Daviess Counties would not have  
it so. Suddenly and with warning on  
the day above mentioned mounted  
and to the number of two hundred and  
forty they fell upon the hated settlement.  
While the men were at their work at doors  
the women in the house and the children  
playing about the yards the crack of a  
hundred rifles was heard and before

the firing ceased eighteen of these unoffen-  
 -ding people were stretched dead upon  
 the ground while many were wounded  
 I will not enter upon the sickening  
 details which are copious and fully prove  
 suffice it to say that never in savage life  
 or other <sup>warfare</sup> was there perpetrated an act more  
 dastardly and brutal. Indeed it was  
 openly avowed by the men of Missouri that  
 it was no worse to shoot a Mormon than  
 to shoot an Indian and killing Indians  
 was no worse than killing wild beasts  
 Bancroft's History of Utah p 128

I will only in this connection mention one  
 or two of the horrible details of this blood  
 affair the mob was led by the notorious  
 and blood thirsty Schemedul Colonel  
 Jennings & William Reynolds a Livingston  
 County Man Kill a little boy named  
 Sardus Smith ten years of age the lad  
 he found under the bellows in the  
 blacksmith shop because saying <sup>word</sup> a

To him this cruel and blood thirsty Monster  
 placed his gun almost against his head  
 and fired blowing his brains over his little  
 brother who was by his side under the bellows  
 his brother was also wounded in the hip  
 but got well and this Monster afterwards  
 boasted of this atrocious deed to one Charles  
 Ross an officer and summed to rejoice that he  
 had killed a little Mormon boy Thomas  
 Mc Bride was an old Soldier of the revolu-  
 tion He was wounded and lying helpless  
 on the ground his gun was by his side  
 a brutal man by the name of Rodgers  
 came up to him and finding his gun  
 was loaded deliberately picked it up and  
 discharged it into the old man's breast  
 he then hacked the old Veterans body with  
 a corn knife until it was frightfully  
 mutilated Reorganized Church history

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This Massacre at Hains Mill is one  
 the most cowardly and

blood thirsty transactions that has  
 been perpetrated in Modern times no  
 effort on the part of the Authorities  
 of Missouri to bring the Schoundrels  
 to Justice which is a lasting disgrace  
 to the State of Missouri after the  
 massacre at Hauns Mill great  
 Confusion existed among the Mormons  
 at Far West they did not know what  
 to do they were being attacked on all  
 sides all of the Mormons living out  
 side of any settlement were robbed  
 and their property taken from them  
 and often their lives ~~were taken~~ while  
 in this condition Governor Boggs of the  
 State of Missouri issued his order  
 on the 27<sup>th</sup> day of October 1838 to General  
 Lucas to proceed to Far West with the  
 troops under his Command and exter-  
 minate or drive the Mormons from the  
 State on the 30 of October a large  
 Company of Army Soldiers was sent



Approaching the town of Far West they  
 numbered about three thousand it is as  
 in the afternoon of the day when they  
 came in sight of ~~the town~~. There were  
 at this time about three hundred men  
 in the town of this number about two  
 thirds of these were armed with guns  
 the rest had axes spears and clubs  
 They came in about two miles and  
 a half of the town and camped on  
 what was called Goose Creek for  
 the night all was now commotion and  
 excitement Joseph <sup>Smith</sup> got together about  
 one hundred men with their guns  
 and marched down towards the  
 camp of the Messauians to the west  
 side of the village and then stopped for  
 some time in order to examine the  
 situation no more was made by the  
 Messauians to enter the town that  
 day That night the Mormons baricaded  
 the town as best they could the women

and Children

took place in various houses for safety. The Chamber of Sidney Rydon house was filled with women and children and there they remained over night while the men and all the boys that were able to do military duty were on guard or else helping to build breast works around the town. No attack was made on the town that night.

The next morning Simon Brownson who had the command of the Mormons came running into town calling ~~upon~~ every man to his post as the Missourians were approaching the town.

At this call the men and boys hurried down to the breast works prepared to fight for their lives and liberty for well they knew they would receive no quarters at the hands of that Missouri Mob and concluded it better to sell their lives as dearly as possible while the women and children

were out of the houses looting, <sup>with</sup> flanked  
 faces the result. The Missourians  
 after coming within a half a mile  
 of the breastworks wheeled around  
 and returned to their camping ground.  
 There was no further trouble that day  
 the Missourians did not make any  
 further <sup>arrangements</sup> that day on the next day they  
 did the same thing over and the Mormons  
 prepared to meet them at the breast-  
 -works and repeated the same manoeuvres  
 the next day. What the object they had  
 in doing this we never knew unless it  
 was to get the Mormons to fire on them  
 when they would have an excuse to  
 commence the massacre of extermination  
 agreeable to the order of the infamous  
 Governor Boggs who by his order to exter-  
 -minate the Mormons ordered them from  
 the state has shown himself as devoid  
 of humanity as the wild beasts of the  
 forest In 1842 he got that while setting

in his house at Jefferson City until  
 it was supposed that a Mormon shot  
 him & this I know nothing only by hear-  
 -say but I was very much pleased  
 when we got news at Nauvoo  
 that he had been shot and the  
 only regret I had <sup>was</sup> that the shot had  
 not killed him such a man was  
 unfit to live and disgrace the punish-  
 -ment he ~~deserved~~ <sup>and so as</sup> he ~~was~~ for  
 his brutality a disgrace to the State  
 of Missouri He had refused to listen  
 to the pleadings of the Mormons for protec-  
 -on but believed or pretended to believe  
 every story that was told him by  
 the ~~Messengers~~ Missouri Mob and  
 was willing they should shoot  
 the Mormons down where ever  
 they could find them But he  
 got a little punishment for his  
 brutal conduct and he deserves  
 a great deal more and if he had not



gone to California he might have got it  
 but I will let him rest as I have heard  
 he is dead which is a source of gratification  
 to me The Missaumeans after marching  
 up and going back for three times  
 they sent a flag of truce and some  
 of the Normans went out to meet it  
 They said they would like to see some  
 of the head men of the Church and  
 wished them to call and see them  
 they would be treated kindly if they would  
 come into their Camp This they told to  
 Colonel Hunter and he informed Joseph  
 Smith Sidney Rigdon and others and  
 Joseph Smith Sidney Rigdon Parley P  
 Pratt George A. Robinson went into their  
 Camp and as soon as they got there ~~were~~

~~Captain~~  
 They were immediately made prisoners  
 of war and were treated with the utmost  
 Contempt The Officers would not <sup>talk</sup> with  
 them and the soldiers insulted them  
 in the Evening they had to lie down  
 on the ground surrounded by a strong  
 guard The next morning after  
 the leaders of the Church had gone  
 into the Messaureans Camp and had  
 been made prisoners of war The  
 Messaureans marched then to have force  
 around the town and men came into  
 town and took possession of all  
 the guns they could find they  
 visited every house to make  
 sure they had got them all and  
 after leaving a guard in the town  
 the rest went back to camp and  
 Hyrum Smith and Amasa Lyman  
 were brought into camp Then they  
 held a Court Martial and sentenced  
 them all to be shot the next morning

on the public square as an example  
 to the Mormons. But the execution of the  
 Court Martial was prevented by General  
 Doniphan who said it was nothing  
 but murder and he would have  
 nothing to do with it and if they  
 persisted in executing these men  
 he should order his brigade to march  
 in the morning and also informed  
 General Lucas he should hold him  
 personally responsible before the law  
 for the act Lucas had ordered General  
 Doniphan to execute the sentence which  
 he refused to do. This act on the  
 part of General Doniphan caused a  
 halt in the proceedings and the  
 prisoners were not executed after  
 Lucas did not succeed in forcing  
 the prisoners <sup>out</sup> they concluded to take  
 them a way <sup>into</sup> Clay County. They were  
 taken by the Messagerians into the  
<sup>Fort</sup> ~~Fort~~ <sup>West</sup> ~~West~~ <sup>and</sup> into the public square

And then then permitted to go and bid  
 their families good by My Father Sidney  
 Rigdon was under guard and permitted  
 to see his family The house was filled  
 with brutal looking men well armed  
 and ~~then~~ with a <sup>snarl</sup> their faces looked  
 on the sun that was there being enacted  
 with contempt Here was a father bidding  
 his wife and children as he thought  
 a last farewell before being taken to Clay  
 County for execution And these brutal  
 men seemed to take pleasure in viewing  
 this transaction But only a few moments  
 were permitted for him and My Brothers  
 to bid their families farewell when they  
 were put into a lumber wagon and  
 were soon out of sight After they  
 reached Richmond Clay County they were  
 again sentenced to be shot But what  
 prevented this execution I never knew  
 but it was stayed from some cause  
 and they were taken to Liberty and put



And after being taken from one  
 County to another for some  
 length of time Joseph Smith Hyrum  
 Smith Lyman Wight Alexander McRae  
 Caleb Baldwin and Sidney Rigdon  
 29<sup>th</sup> day of November 1838 Sent to Liberty<sup>Jail</sup>  
 Clay County Missouri where they  
 remained <sup>about</sup> three months while they  
 were incarcerated in the Jail at Liberty  
 myself and Mother Joseph Smith  
 and his Mother went to Liberty  
 to visit them when we found them all  
 well but very anxious to get at Liberty  
 when they were first put into Jail it  
 being made gloomy they were confined  
 in the basement and were not very well  
 treated nor cared for and it was a  
 gloomy place but after a time the Jailor  
 seemed to feel sorry for them and brought  
 them up stairs and this is when we  
 found them the Jailor seemed to treat  
 them <sup>well</sup> and talked to them kindly their

Foru seemed to be gone the only suffering  
 they had was the confinement we remain  
 ed with them for two days then bid them  
 farewell and returned home to Far West  
 On the 27<sup>th</sup> day of January <sup>1839</sup> a writ of Habeas  
 Corpus was issued out of the Court at  
 Liberty and Perce ~~and~~ on the 28<sup>th</sup> of  
 January 1839 when after quite a trial  
 Sidney <sup>Rigdon</sup> was liberated on bail on the  
 others were remanded to Jail without  
 bail ~~Perce left the Jail on the 5<sup>th</sup> day~~  
~~of March 1839~~ Sidney Rigdon making a  
 plea in his own behalf Rigdon  
 did not dare to leave the Jail the day  
 he was admitted to bail as he was  
 afraid of his life he therefore returned  
 to Jail with the rest of the prisoners  
 and remained some eight days before  
 he dare make the attempt to leave  
 on the evening of the 5<sup>th</sup> day of March 1839  
 a Carriage was drawn up near the Jail  
 and the Jailor willing to aid Rigdon to get

away without its being known to any  
 one but side got up a scuffle with  
 Rigdon and the got to the door and  
 manage to slip out without being

seen he got into the Carriage with his  
 wife who was then and a driver and  
 it being dark they started for the  
~~Mississippi River~~ riding a short  
 distance in the Carriage they over-  
 took a friend just out side of  
 the Village of Liberty riding one horse  
 and leading an other all saddled  
 and bridled Rigdon bidding his  
 wife go a by mounted the  
 other horse and he and his friend  
 started for the Mississippi River  
 his wife left immediately for Fort Keok  
 getting the family ready as soon  
 as possible started at midnight  
 for Quincy Illinois expecting to meet  
 her husband some where on the  
 way they rode all that night got some

breakfast at a friend's house  
 A little after daylight the next morning  
 after resting and feeding our team  
 we again continued on our way till  
 dark when we stopped at an  
 old Missourian's house intending  
 to remain over night the driver of  
 our wagon was out some little  
 time after dark and saw Sidney  
 Rigdon and his friend pass by he  
 recognized him and after a whispered  
 conversation passed on the man told  
 what he had seen and to the surprise  
 of the old Missourian at whose house  
 we were stopping we hitched up  
 the horses to the wagon and started  
 after driving about a mile Sidney  
 Rigdon came out of a little grove of  
 trees and met his family a free  
 man when there was a general  
 time of rejoicing a few moments only  
 spent for congratulations Rigdon



got into the wagon and his son Sidney  
 Maunteel. The horse and we continued  
 our journey. Sidney Rigdon and his  
 friend after leaving liberty were  
 obliged to ride night and day by  
 daytimes and in this way his  
 family were able to overtake him  
 on the road. We found a place for Sidney  
 Rigdon in the hind part of the wagon which  
 was covered and had a curtain drawn  
 forward so that no one looking into  
 the wagon could see him and at  
 night he would remain in the wagon  
 till we were ready to go to bed and  
 then would come and lay down and have  
 a sleep. Some of the time we stopped at  
 some farm house and at other times  
 would camp out and in this way  
 we reached the Missouri River. There  
 were two ferries across this river  
 we were intending to cross at what  
 was called the Upper Ferry but just

before we reached the road that  
 would take us to the upper ferry  
 we met a man driving a span of  
 horses hitched to a light wagon  
 who asked us which ferry we  
 were going to cross the river. The  
 man driving said at the upper at  
 this he began to swear he called the  
 ferryman at the upper ferry <sup>the biggest</sup> ~~the biggest~~  
 schoundrels in the world and said he  
 would rather pay our fare than  
 have us go to that ferry as he told me  
 my father told the driver to go to the  
 lower ferry which we did after we  
 got to Quincy Illinois we saw a man  
 who said there were a lot of Missourians  
 at the upper ferry who were watching  
 for Sidney Rigdon and had we ~~have~~  
 gone there they would have killed  
 him if this story is true we were  
 lucky in meeting the man who insisted  
 we should cross the river at the lower

Lower Ferry we continued on  
 our journey without meeting any  
 Indians and arrived at the  
 Mississippi River about dark  
 Sidney Rigdon was afraid to remain  
 on the Messaure <sup>side</sup> till morning so  
 he got two men who had a canoe  
 and they took him across when  
 he was free from his persecutors  
 and when he could rest in peace  
 the next morning his family  
 crossed the river and they remained  
 at Quincy for some four weeks  
 the next evening Sidney Rigdon at  
 the request of the inhabitants spoke  
 to them in the Court House to a large  
 audience the inhabitants of Quincy  
 treated the Mormons who were there  
 very kindly and sympathized with  
 them in their afflictions After remaining  
 at Quincy about four weeks  
 Sidney <sup>Rigdon</sup> took his family to what was

then Callice began to Prairie about  
 forty miles from Quincy and with  
 George W. Roberson rented a farm  
 for one year and commenced to put  
 in a crop when they heard of a Doctor  
 Gallon who had a small town  
 on the Mississippi Callice Commerce  
 this was about fifty miles up  
 the river from Quincy and Sidney  
 Rigdon leaving Roberson on the  
 farm he took a horse and went to  
 see Gallon who wanted to see and  
 his place Gallon had been an  
 Indian agent he had a beautiful  
 place on the banks of the river a stone  
 house and nicely shaded with locust  
 trees and considerable land lying back  
 it on the flats Sidney Rigdon bought  
 of Gallon <sup>in the Spring of 1859</sup> and got immediate possession  
 he wrote to Roberson what he had done  
 and a Mr. Merrick one of the Normans  
 arisen Act of Messacine with his



Family came out to beg much  
 Prairie looking for a place to  
 stop and Robinson let him have  
 the farm that he and Rydon had  
 rented and took the family and  
 went to Gallons after Sidney Rydon  
 had been there some two or three  
 months Joseph Smith and the other  
 Mormon prisoners succeeding in  
 getting away from the guard  
 that were taking them from Liberty  
 Jail to Adams County for trial on  
 a charge of killing the guards being  
 drunk at the time and did not  
 care if their prisoners did escape  
 the prisoners took five horses and  
 started for Quincy Illinois when  
 they all arrived safe and sound  
 Joseph Smith and his brother  
 Hyram and three or four others  
 hearing that Sidney Rydon and  
 Robinson were at Commerce

Came to see them being pleased with the  
 location Joseph Smith purchased of one  
 Mr White his farm about one half  
 mile below the premises of Rigdon and  
 Robinson and he and his brother Hyrum  
 soon thereafter moved their families there  
 The members of the Mormon Church being  
 informed of this fact those who were  
 able to come to Commerce did so at  
 once and from that time on the town  
 of Commerce increased rapidly and  
 it became the gathering place for  
 the Mormon Church In April 1840  
 George W Robinson was appointed Postmaster  
 and the name of Commerce was changed  
 to that of Haverhill Robinson giving it the  
 name it is a Hebrew term signifying  
 a beautiful place in 1841 a city  
 charter was granted and thus  
 came the commencement of the Fair  
 named city of Haverhill

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Chapter 4<sup>th</sup>

The City of Nauvoo was a very unhealthy place there were several large swamps near and in the town the drinking water was bad and during the first three years fevers and ague and fevers were very prevalent especially during the summer months and for a time it seemed that most every one was sick and great numbers died Sidney Rigdon being of a bilious temperament was sick most of the time while he remained at Nauvoo for weeks at a time he would not be able to leave his bed he was therefore not able to take a very active part in the Management of the Mormon Church some times he would be able to be around and at such times he would on Sundays preach to the people and usually on such occasions would have a large congregation to hear him in 1841 the Nauvoo Legion

was formed and Joseph Smith  
 Commissioner Lieutenant General and  
 John C Bennett Major General which  
 Legion was equipped by the State of  
 Illinois on February 1841 the first  
 Election under the new Charter was  
 held which resulted in the Election  
 of John C Bennett Mayor Daniels H  
 Wells William Marks Samuel H  
 Smith and A K Whitney Alderman  
 Joseph Smith Hiram Smith Sidney  
 Rigdon C C Rich J T Bennett Wilson Low  
 D C Smith J P Green and Vinson Knight  
 Councillors Hancock began her  
 career under a City government and  
 in 1844 it was the largest City  
 in the State of Illinois and the Morm-  
 ons were able to Elect every officer  
 in the County of Hancock

~~The City of Hancock continued to grow and  
 various troubles arose in the Church  
 among the members  
 among the Elders in regard to the tithes~~



The Corner Stones of the Nauvoo  
 Temple were laid on the 6<sup>th</sup> day of April  
 1841 On May 2 1841 Hon Stephen A Douglas  
 and Cyrus Walker visited Nauvoo and  
 addressed the citizens which addresses  
 were very complimentary to the People  
 of Nauvoo About the Year of 1842  
 the doctrine of spiritual wives began  
 to be talked about ~~about~~ it was  
 a secret order which consisted in sealing  
 women to men for Eternity this created  
 some surprise and a great deal  
 of talk among the Members of the Church  
 the object of the order was to obtain  
 exaltation in the Kingdom of God  
 There were few who knew anything  
 about it and after a short time it  
 was reported it was sealing women  
 to men for time and Eternity this was  
 denied Men high up in the Church  
 said it was a scandal on the  
 Church as no such doctrine ~~deterring~~

was taught nor practiced but all  
 the denials that were made did not  
 quiet the matter it continued to be a subject  
 of conversation among a large portion  
 of the members of the Church but  
 no member of the Church was  
 found who would admit  
 that such a doctrine was taught  
 some time in the year of 1843 my  
 sister Nancy Reagan a young  
 woman about 25 years old attend-  
 ed Church at Nauvoo on Sunday at the  
 conclusion of the services she was  
 invited by an old <sup>lady</sup> friend of hers  
~~the family~~ to go home with her  
 at which she did after they  
 had been there a little while she  
 began to talk to Nancy Reagan of  
 the doctrine of Polygamy she  
 told Nancy that it was a new  
 doctrine and was a great surprise  
 to her when she heard of it but it was

a going to become the great doctrine  
 of the Mormon Church and she believed  
 it and great exaltation would come to those  
 who received and embraced it while  
 they were talking Joseph Smith came  
 to the house to whether his visit had  
 been arranged by him and the <sup>lady</sup> friend  
 at whose house she had  
 gone I know not but after Smith  
 had been there for some little time he  
 proposed to Nancy Rigdon that she  
 become his spiritual wife and be  
 sealed to him for eternity promising  
 her great exaltation in the world to  
 come. This proposal she resented  
 and utterly refused and soon left  
 the house and went home and  
 told her Father and Mother what  
 had taken place. Her father  
 and Mother were very indignant  
 at Joseph Smith to think he  
 should make such a proposal

to their daughter and the matter was  
 talked about by the family and it got  
 raised about the city and caused  
 considerable talk among the neighbors  
 and acquaintances of the Ryerson  
 family so much was said about it  
 that Joseph Smith came to Ryersons  
 house and mentioned the subject  
 and attempted to deny it. Fanny  
 was not in the room at the time but  
 was in an adjoining room and  
 heard what Smith had said her  
 sister Mr Geo W Robinson was in  
 the room at the time and her  
 mother and an other woman  
 whose name I do not recollect. Fanny  
 was one of those excitable women and  
 she went into the room and said  
 Joseph Smith & you are ~~telling the~~  
<sup>is not true</sup> which ~~you~~ <sup>and you know it</sup> did make such a proposition  
 to me ~~the woman who was then~~  
~~said to Fanny are you not afraid~~



~~to call the Lords anointing a Curial~~  
~~side for she replied I am not for he~~  
~~does lie and he knows it~~ Rigdon  
 attempted after hearing what was  
 said to go into the room where Smith  
 was but was stopped by his wife  
 and the other women they thought  
 it would be better for him to stay  
 out Smith soon went away  
 Rigdon did not say much only  
 to those present that Smith could  
 never be so close to one of his  
 daughters with his consent as  
 he did not believe in the doctrine  
 and was very angry at Joseph Smith  
 for making such a proposal to  
 his daughter The matter rested here  
 for a time Some little time after this  
 Samuel James a prominent Member  
 of the Mormon Church who lived  
 at La Harpe about twenty five miles  
 from Nauvoo and who had joined

the Church at Kirtland he  
 being a Caelesen & Sidney Rigdon  
 and who had heard a Consideration  
 about the doctrine of Polygamy  
 being taught at Nauvoo and had  
 come then on purpose to find out if  
 such a doctrine was taught and he  
 went to see Joseph Smith he told  
 him what he had come for and  
 wanted to know if it was true or not  
 saying whether he should embrace  
 it or not but he wanted to first  
 find out if such a doctrine was  
 taught and then he would investigate  
 it and determine what he should  
 do after some conversation Smith  
 thinking he was all right told  
 James that such a doctrine was  
<sup>1st</sup> true and said further  
 that he had approached Nancy  
 Rigdon and asked her to become  
 his spiritual wife and she had

to go and blab it This Story James told to my  
 Father Sidney Rigdon at his house at Nauvoo I  
 did not hear James tell it but heard  
 my Father tell it and he got it from Samuel  
 James I also heard Ebenezer Robinson  
 a Verry prominent Mormon who governed the  
 Church at Kirtland Ohio who was a  
 printer by trade and was with Mormons  
 through <sup>all</sup> the troubles at Far West Missouri  
 and one of the leading men at Nauvoo. Say  
 that Joseph Smith taught him the doctrine  
 of polygamy In the month of June 1844 several  
 Members of the Mormon Church were expelled  
 for apostasy and on June 7<sup>th</sup> 1844 a paper called  
 the Nauvoo Expositor of which the Higbee and several  
 were interested made its apperance which the  
 Mormons claimed contained much that was of  
 a slanderous character and also offences against  
 the character of the Church on the 10<sup>th</sup> day of June  
 1844 the City Council declared the Expositor a  
 nuisance and ordered the Mayor Joseph Smith  
 to have the Establishment removed without

delay The Mayor issued the order to the Mars-  
 hall John P. Green who with a posse proceeded  
 to the office of the Examiner and destroyed it by break-  
 -ing the press and throwing the type and papers  
 and fixtures into the street I have now in my  
 possession a number of the Nauvoo Examiner  
 ragged and yellow with age which was picked  
 up at the back of the Examiner's printing office  
 by John Snyder now a resident of Salt  
 Lake City on the morning of June 11<sup>th</sup> 1844  
 there being quite a number of them lying on  
 the ground which had escaped destruction  
 the night before he took one copy and  
 carried it home and has had it in his  
 possession from that time to the present  
 I borrowed it of him Sept 11 1900 at Salt Lake  
 City John Snyder was a school mate of mine  
 at Nauvoo and was living then with his  
 parents at the time I left Nauvoo with  
 my Father June 1844 some little time after  
 the destruction of the Examiner The copy  
 bears date June 7<sup>th</sup> 1844 Publishers are



William Low Charles Lewis Frances McHigbee  
 Chancy L Higbee Robert D Foster and Charles  
 A Foster In which I find the following affidavits  
 which I copy in full

### Affidavits

I hereby Certify that Hyrum Smith died (in his  
 office) read to me a certain document which  
 he said was a revelation from God he said he  
 that he was with Joseph when it was received  
 He afterwards gave me the document to read  
 and I took it to my house and read it and  
 showed it to my wife and returned it next day  
 The revelation (so called) authorized certain  
 men to have more wives than one at a time in  
 this world and in the world to come It said this  
 and commanded Joseph to enter into the law  
 was the law, and also that he should admin-  
 -ister to others. Several other items were in the revel-  
 -ation supporting the above doctrine

William Low

State of Illinois

Hancock County

I Robert D Foster Certify that  
 the above Certificate was sworn to before me

as true in substance this fourth day of May A D  
1844

Robert D Foster J.P.

I Certify that I read the resolution referred  
to in the above affidavit of my Husband it  
sustained in strong terms the doctrine of more  
wives than <sup>one</sup> at a time in this world and with  
that it authorized some to have to the number  
often and set forth that those women who would  
not allow their husbands to have more wives  
than one should be under condemnation before  
God

Sam Laid

Sworn and subscribed before me this  
fourth day of May A. D. 1844

Robert D Foster J.P.

To all whom it may concern

Forasmuch as the public mind hath been  
much agitated by a course of procedure in the  
Church of Jesus Christ of Latter day Saints  
by a number of persons declaring against certain  
doctrines and practices therein among whom

I am one) it is but must that I should give my reasons at least in part as a cause that hath led me to declare myself. In the latter part of the summer 1843 the Patriarch Hyrum Smith did in the High Council of which I was a member introduce what he said was a revelation given through the Prophet that the said Hyrum Smith did essay to read the said revelation in the said Council that according to his reading there was contained the following doctrines 1<sup>st</sup> the sealing up of persons to Eternal life against all sins save that of shedding innocent blood or of consenting thereto 2<sup>nd</sup> the doctrine of a plurality of wives or marrying Virgins that David and Solomon had many wives &c in this they sinned not save in the matter of Wickedness. This revelation with other evidences that the afore said heresies were taught and practiced in the Church determined me to leave the office of first Counsellor to the president of the Church at Nauvoo inasmuch as I

and not teach or administer such laws  
And further deponent saith not

Austin Cowles

State of Illinois)

Hancock County) To all whom it may  
Concern I hereby Certify that the above  
Certificate was sworn and subscribed  
before me this fourth day of May 1844

Robert D Foster J.P.

The parties whose names are subscribed  
to the above affidavits have been known  
to me in my day here at St Louis

William Law and his wife were consid-  
-ered among the best society in the City  
of St Louis. William was once Second  
Counselor to Joseph Smith and Austin  
Cowles was an old Member of the  
Mormon Church and a man of good  
standing and character in the Commu-  
-nity at St Louis and was regarded  
by all <sup>who knew him</sup> as an upright and honest  
man and is the above Affidavit an



genuine there can be no doubt of  
 their truth. After the meeting of Joseph  
 Smith with Nancy Rigdon at her  
 father's house there was a bad  
 feeling existing between Joseph  
 Smith and Sidney Rigdon they  
 did not often meet although they  
 lived within a few rods of each  
 other they did not seem to be  
 on very friendly terms after ~~some~~  
 this state of things had continued  
 for some time Joseph Smith at  
 a meeting of the Church on <sup>a</sup> Sunday  
 Sidney <sup>Rigdon</sup> not being present stated  
 to the congregation their assembly  
 that he had born with Sidney  
 Rigdon <sup>misconduct</sup> for a long time and did not  
 feel as he could endure it much  
 longer and wished to know what the  
 congregation thought about it and  
 if they thought he ought to be cut  
 off from the Church to make it

Manifest by raising the right hand  
 and it was said every hand was  
 raised and Smith said good some  
 boys come from the Church and told me  
 My father had been cut off from  
 the Church and I went and told my  
 father what I had heard he  
 remarked he did not know what  
 they had done but they could  
 do as they pleased but this Vote  
 of the Congregation was never carried  
 And it seems Hiram Smith  
 did not think as Joseph his  
 brother did he said to him that  
 Sidney Rigdon had done more  
 to establish the Mormon Church  
 on the earth than any one man  
 that was a member of it and he  
 did not think it was right or  
 proper to cut him off from the  
 Church no matter what were  
 the differences then existed between

him and Sidney Rigdon and he  
 was <sup>to his burying</sup> ~~opposed~~ dismissed from  
 the Church and his Council  
 prevailed and he was not dismissed  
 from the Church some little time  
 after this Joseph one Morning  
 came to Sidney Rigdon's house and  
 was crying and he asked Sidney  
 Rigdon forgiveness for all he had  
 said and done against him and  
 shook hands with him and his  
 family and wanted to settle all  
 differences that had existed between  
 them and hereafter be as Brothers  
 of the Church should live together  
 and be to each other the same old friends  
 they have been in the past Rigdon  
 grasped his hand and with tears in  
 his eyes and all matters of difference  
 was settled with a smile shook hands with  
 the whole family that were present  
 and among the rest and they were good

friends from that time The next  
 Sunday after this reconciliation Rydon  
 and Smith were at church (I will  
 here state that Rydon was postmaster  
 of Houssoo and had been ever since  
 1842 Roberson having <sup>resigned</sup> ~~gone to leave~~  
~~at Laphrope~~ and Rydon was appointed  
 in his place). Smith said to the  
 Congregation if there was any one  
 who had anything to say against  
 Sidney Rydon to say it then as  
 they had voted to cut him off from  
 the church he would like to know  
 what they had against him. There  
 was only one man got up whose  
 name I will not mention here and  
 he said that he had frequently  
 gone to the Post office for a letter  
 but did not get one and Sidney  
 Rydon could not even tell him  
 when he would get one and  
 sat down this was so ridiculous



That the whole audience burst into  
 laughter and that was the end of the  
 matter Sidney Rigdon, continued to lean  
 on tears of friendship with Joseph up  
 to June 1844 when Joseph <sup>and Ebenezer Robinson</sup> ~~Smith~~ Con-  
 -sided to send him <sup>away</sup> to Pittsburgh  
 Pa Rigdon <sup>was</sup> to take charge of the Church  
 there and Robinson to publish a paper  
 in the interest of the Mormon Church  
 On or about the 15<sup>th</sup> day of June 1844  
 Sidney with his family and Ebenezer  
 Robinson and his wife left Nauvoo  
 on the Steamer Osprey for Pittsburgh  
 Joseph Smith and a great many  
 of the prominent <sup>members of the church</sup> came to the boat  
 to bid them good bye and the day  
 after Rigdon reached Pittsburgh  
 Joseph Smith and Hyrum his brother  
 were ~~sent to death~~ <sup>by a mob</sup> ~~being~~ <sup>being</sup> ~~prosecuted~~ <sup>prosecuted</sup> at Carthage Jail  
 As soon as Rigdon <sup>by request of his friends</sup> ~~was~~ <sup>learned</sup> of the death  
 of Joseph he returned to Nauvoo

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Sidney Rigdon on his return to  
Kanesville found the Church ~~very~~  
<sup>much</sup> in confusion and doubt as to who  
were the guardians of the Church  
William Law who was Joseph Smith  
2<sup>nd</sup> Counselor had been cut off from  
the Church Sidney Rigdon was  
the only one remaining and he claimed  
that he was the guardian of the  
Church Brigham Young and the  
Council of the Twelve claimed that  
they had the right to lead the  
Church Rigdon claimed that the  
Twelve had no such right they  
only could claim such authority  
in the absence of ~~all~~ of the first  
presidency and as he was then  
it was his right and not the  
Twelve apostles <sup>special</sup> meeting was  
called on the 8<sup>th</sup> of August 1844  
Brigham Young called  
the meeting to order in being the

the president of the Quorum of the Twelve  
 Elder Phelps opened the Meeting with  
 prayer and then Brigham Young ~~then~~  
 proceeded to speak and gave his views  
 of the present situation of the Church. He  
 was followed by Elders Amasa Lyman  
 and P P Pratt who held to the same views  
 that Brigham Young did that it was  
 the right of the Twelve to lead the Church.  
 Elder Brigham Young again resumed  
 speaking saying if ~~you want~~ <sup>Elder</sup> Rigdon  
 is your choice manifest it if the  
 Twelve be the men to Council for to  
 finish the great work laid out by  
 our departed prophet say so and do  
 not break your covenant by murmuring  
 hereafter when this was said and  
 Rigdon had refused to have his name  
 voted for as a spokesman or guardian  
 the following vote was taken All  
 in favor of supporting the Twelve in  
 their calling (Every Quorum Man and woman

signify it by the uplifted hand the vote  
 was unanimous. The next vote was the  
 Twelve should select and appoint two  
 bishops to act as trustees for the church  
 according to law Sidney Rigdon  
 did not agree with the Twelve taking  
 the leadership of the church and  
 claimed that Brigham had no  
 right to act as president of the  
 Church. He had received at the hands  
 of Joseph Smith an ordination  
 higher than that of Brigham Young  
 or any member of the Twelve. He was  
 the first Counselor to Joseph Smith  
 and he was the rightful guardian  
 of the church according to the Church  
 Law and he could not and would  
 submit to acknowledge Brigham  
 Young as <sup>its</sup> President of the church.  
 He then ~~withdrew~~ <sup>returned</sup> from the church  
 and ~~went~~ <sup>returned</sup> to his home in Pittsburgh.  
 He then ~~presided over~~ the church.



Sidney Rigdon was not a leader  
of men. Having no talent in that  
direction he could talk could  
interest an audience with  
his Eloquence but needed one  
to control and direct him & therefore  
~~the~~ Mormon Church at Nauvoo  
after the death of Joseph Smith  
made no mistake in placing Brigham  
Young at the head of the Church  
He was the right man in the right  
place & Sidney Rigdon had been  
chosen to take that position the Church  
would have listened and followed  
to the ground years ago Brigham  
Young was a born leader of men  
and it was by his ~~courage~~ efforts that  
the Church was kept together. It  
required a man of great courage  
to lead the Church whose resources

were limited ~~to~~<sup>2</sup> from Ansonia  
through the State of Iowa to Council  
Bluffs <sup>on the banks of</sup> the Missouri River from  
thence across the great Plains  
of distracted wholeness by wild beasts  
and Savage Men across the Rocky  
Mountains into the great Valley  
of Salt Lake but he had the  
courage to accomplish it and the  
settlement of the Mormon Church  
in their Mountain home was a  
great benefit to the latter day  
Saints ~~at that~~ & also to the Nation  
at large and Brigham Young  
in my opinion was the only Member of  
the Mormon Church at that time  
who could have done it and  
he has justly gained the name of  
the great pioneer of the west

The little Church at Pittsburgh knew  
 that Sidney Rigdon was the rightful  
 leader of the Church according to the  
 Mormon law took them he organi-  
 zed a new Church and began  
 to preach the old Mormon doctrine  
 as taught at Kirtland Ohio Ebenezer  
 Robinson published a paper in the  
 interest of the Church at Pittsburgh  
 in which it denounced Polygamy  
 as a false doctrine Contrary to the  
 teaching of the Book of Mormon  
 which was the foundation of the Morm-  
 on <sup>religion</sup> Church and Contrary to the laws  
 of Civilization Rigdon to the the  
~~ground no matter from what source~~  
~~it came whether from Prophet or~~  
~~revelator or an angel from heaven~~  
~~it was a false doctrine and should~~  
~~be rejected~~ He continued to preac-  
 ope the Church at Pittsburgh for  
 a time with considerable success

1874

but he became too arbitrary in his  
government and was to the Missionary in  
his teachings and the members began  
to decline until there was but a  
few left in the Church at Pittsburgh  
At a conference held there <sup>1844</sup> purchased  
a farm for a gathering place near  
Greencastle in Cumberland Valley, Pa. and  
made one payment on it but failed  
to make the second and the farm  
passed back again into the hands of  
the Vendor Rigdon took a few followers  
as went there with his family in the  
fall of 1844 held a conference in  
which they expected to receive the  
endorsement from on high but  
failed to get it. His few followers  
became discouraged and did  
not believe their object would  
be accomplished and went away  
Rigdon went to his son-in-law George  
St. Robinson who resided <sup>on a farm</sup> in ~~the~~



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in Cuba Allegany County N Y  
he remained there a short time and  
removed from there to the town of  
Friendship ten miles East of Cuba  
and then he lived until his death  
in 1876 being nearly 84 years of age  
He was regarded by all who became  
acquainted with <sup>him</sup> as a man of ~~Education~~  
~~and ability~~ ability and Education but  
one who had spent the best years of his  
life in teaching a false ~~doctrines~~  
religion and by some of those been the  
author of the Book of Mormon he was  
often requested to preach <sup>and</sup> always refused  
with one exception he consented to address  
the residence of Jackson Hill at  
a School House in the district in which  
he lived and on the <sup>for the lecture</sup> evening the house  
~~for~~ was crowded with people who came  
out of curiosity. I can not remember  
the text but it was ~~about~~ <sup>where</sup> Pharaoh  
got to the bottom of the Pit he looked and

Saw all the Kings of the Earth there  
 and was comforted. He spoke to the  
 Congregation perhaps an hour or more  
 and when he had finished they all  
 came to the conclusion that he could  
 preach no matter what <sup>else</sup> could be said  
 against him. He had but few ac-  
 -quaintances sometimes would attend  
 some of the Churches in the town on  
 the Sabbath but never had much  
 to say <sup>about</sup> the religion they taught. He  
 seemed to wish to be alone to commu-  
 nize with his thoughts and for a day or  
 so would hardly speak to any one  
 seemed to be oblivious to all going  
 on around him. He studied geol-  
 -ogy and occasionally lectured upon  
 that science and would <sup>on certain occasions</sup> deliver an  
 address to the students of the Free-  
 -masonry was a very devoted Mason  
 and was a regular attendant at the  
 Masonic Lodge of that place and

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was frequently called upon to speak  
on ~~at~~ public occasions of the order  
was also an Odd fellow and used  
to meet with them frequently and  
sometimes would speak on political  
questions during the presidential  
campaigns was always a democrat  
in politics the first vote he ever  
cast was for the democrats and  
the last vote at the age of 83 was  
also for the democratic party would  
have nothing to say on religious  
subjects unless interrogated and  
then would and did speak in  
the defence of his religion never  
denied the Mormon faith and died  
a firm believer in the old Mormon  
doctrines believed the Book of Morm-  
on was a revelation from God  
and died with a hope of a glorious  
immortality beyond the grave ~~and~~  
~~with this I will leave him for~~ <sup>the present</sup>

In the year of 1863 I went to what was then  
 Idaho territory in search of health  
 and in the fall I came to Salt Lake city  
 as I was in very poor health and did  
 not think I could endure the hardsh-  
 ips of the winter in that country I remained  
 during the winter and had many opportu-  
 nities to observe the workings of the  
 practice of polygamy among the Mormon  
 Church I did not see much religion  
 among them they did not preach  
 religion at their meetings they seemed  
 to be a business meeting in stead of  
 a religious one. The talked business  
 mostly I never heard any one who  
 had value upon to make any  
 remarks on the Sabbath day but  
 what was about business growing  
 road from the canyon or about forming  
 some few missionaries who had  
 returned from their missions would



give their experiences while away on  
 their mission but I never heard  
 a detemal discourse preached ~~which~~  
 during the winter no texts were taken  
 and polygamy seemed to me to be  
 the stock in trade as far as religion  
 was concerned and I made up my  
 mind from what I saw at  
 Salt Lake that they had none of  
 the old religion as taught in Kirtland  
 Ohio left it was something new  
 and I came to the conclusion that the  
 Book of Mormon was a fraud  
 and I said to myself if I should ever  
 live to get home and my father  
 Sidney Rigdon was alive I would  
 try and find out what he knew  
 of the origin of the Book of Mormon  
 although he had never told but one  
 story about it and that was Parley  
 P Pratt and Oliver Cowdery present

him with a bona fide volume that took  
 in the year of 1830 when he was preaching  
 Unitarianism at Mentor Ohio The full  
 particulars of his interview with Pratt  
 and Cowdry (I have given in a former  
 Chapter in this ~~Book~~<sup>Journal</sup> and shall not again  
 repeat it here). But what I saw at  
 Wich and the fact that Sidney Rigdon  
 had been charged with robbing the  
 bank I became quite suspicious and  
 concluded I should make an investi-  
 -gation for my own satisfaction and  
 find out if I could if he had all of  
 these years been deceiving his family  
 and the world by telling that which  
 was not true and I was in earnest  
 about it if Sidney Rigdon my father  
 had thrown his life away by telling  
 a falsehood and bringing sorrow and  
 disgrace upon his family I wanted  
 to know it and was determined to find

out the facts no matter what the  
 consequences might be. I reached home  
 in the fall of 1845 finding my father  
 in good health and was very much  
 pleased to see me. as he had not  
 heard anything from me for some  
 time, was afraid that I had been  
 killed by the Indians. Shortly after  
 I had arrived at home I went to  
 my father's room, and he was then  
 all alone, and now was the time for  
 me to commence my inquiries in  
 regard to origin of the book of mormon  
 and as to the truth of the mormon  
 religion. I told him what I had  
 seen at Salt Lake City and I  
 said to him that what I had seen  
 at Salt Lake had not impressed me  
 very favorable to regard the mormon  
 Church and as to the origin of the  
 Book of mormon I had some doubts.

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And you have been charged with  
writing that book, and giving it  
to Joseph Smith to introduce to  
the world. You have always told me  
one story that you never saw the  
Book until it was presented to you  
by Parley Pratt and Oliver Cowdrey.  
And all you ever knew of the origin  
of that book was what they told you  
and what Joseph Smith and the witnesses  
who claimed to have seen the plates had  
told you. Is this true? If so all right, if it  
is not you owe it to me and to your  
family to tell it. You are an old man  
and you will soon pass away. And  
I wish to know if Joseph Smith in  
your intimacy with him for fourteen  
years has not said something to you  
that led you to believe he obtained  
that book in some other way than  
what he had told you. Give me all



you know about it, that I may know  
 the truth. My father after I had finished  
 saying what I have repeated above  
 looked at me a moment and slowly  
 raised his hand above his head  
 and slowly said, with a tear glistening  
 in his eye: "My son, I can swear before  
 high heaven that what I have told  
 you about the origin <sup>of these plates</sup> is true. Your  
 Mother and Sister Mrs. Athalia  
 Robinson were present when that book  
 was handed to me in Mentor Ohio and  
 all I ever knew about the origin of  
 that <sup>book</sup> was what Parley P. Pratt declared.  
 Can any Joseph Smith and the witnesses  
 who claimed they saw the plates have  
 told me and all of my intimates, with  
 Joseph Smith he never told me <sup>but</sup> only  
 the one story. And that was he found  
 it engraved upon gold plates in a hill  
 near Palmyra N.Y. And that angel had

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appeared to him and directed him  
where to find it and I have never  
to you or to any one else told but the  
one story and that I now repeat to you  
and I believe him and now believe  
he told me the truth he also said  
to me after that that Mormonism was  
true that Joseph Smith was a  
prophet and this world would  
find it all some day After my  
father's death my mother who survived  
him several years and was in the  
enjoyment of good health up to the time  
of her last sickness she being eighty  
24 years old a short time before her  
death I had a conversation <sup>1645th Sur</sup> about  
the origin of the book of Mormon  
and wanted to know what she remem-  
bered about its being presented to  
my father She said to me in that  
conversation that what my father

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have told me about the book being presented  
to him last time, for she was present  
at the time and knew that was the first  
time he ever saw it and that the story  
<sup>sold</sup> about <sup>my</sup> father writing the Book of  
Mormon was not true. This she said  
to me in her old age and when the  
shadows of the grave were gathering  
around her; and I believe her. After  
my mother's death I have frequent  
conversations with <sup>sister</sup> <sup>Mr. W. Johnson</sup> ~~my~~ about the  
book of Mormon being presented to my  
father at Mentor Ohio and she always  
says it was true that she was present  
and saw the Book presented and  
remembers it as well as any circum-  
stances of her life I know and her  
affidavit as to what occurred at the  
time she is now a hale hearty woman  
and in full possession of her faculties  
and her affidavit as to what ~~has done~~

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took place at Mentor Ohio at the time  
the book of Mormon was presented to  
my father I will forever I think put  
at rest the foolish story that has been  
so often asserted for the last fifty  
years that Sidney Rigdon wrote the  
book from the Spaulden Manuscript  
No matter how that book came into  
existence one thing is certain Sidney  
Rigdon never wrote it or had  
anything <sup>to do</sup> with its production Mrs. Thalia  
Robinson my sister is not a member  
of the Mormon Church and I do not  
think she has seen a Mormon for  
the last fifty years and therefore  
can have no prejudice in the matter  
whatever And now the query if Sidney  
Rigdon did not write the book then do  
you account for its production I cannot  
for it in this way All the stories that have  
been gotten up as to how the Book of



Mormon was produced none been  
 exploded & except one and that is the one  
 that Joseph Smith has told and eight  
 witnesses testify that they saw the  
 plates and therefore I am forced  
 to the conclusion that Joseph ~~the~~  
 Smith did find the plates from which  
 the book of Mormon was written  
 just as he said. he found them  
 no matter what the religious world  
 may say or think my honest  
 convictions are that Joseph Smith  
 told the truth and if the religious  
 world do not believe it I say to them  
 prove to the contrary if you can.

Sidney Rigdon's career is ended he has  
 had an eventful life and one full of  
 trouble and sorrow he had spent  
 the best years of his manhood for the  
 benefit and prosperity of the Mormon  
 Church and in his old age he was

church he  
 repudiated by the, had labored so hard  
 to establish and as he believed without  
 a just cause. He was a man who  
 had some ambition and well he might  
 for his services rendered to the Woman  
 Church entitled him to some promotion  
 and he keenly felt in the lonely life  
 he led the ingratitude of his brethren  
 with whom he had been associated  
 in the years that are ~~past~~ past still  
 with all the sorrows he had suffered  
 at their hands he never denied  
 the faith but firmly believe it  
 up to the time he took his departure  
 from this world to join the  
 greater majority beyond. The religious  
 world did not know him simply because  
 he taught a doctrine that they did not  
 believe and for that have condemned  
 him to a place among the unbelievers  
 in the world beyond. But when God

Shall come to make up his jewels  
 Sidney Rigdon who they profess to  
 despise may stand brighter and more  
 glorious than they in the Kingdom  
 of God. He was a man who had  
 his faults he was subject ~~subject~~  
 to like passions as other men yet  
 he was a man who I believe always  
 intended to do right even if he did  
 sometimes miss his way. He was  
 an honored Member of the Masonic  
 fraternity of the town in which he lived  
 and was accorded a Masonic burial  
 and tears of sorrow were shed over  
 his grave by his family and the friends  
 who were acquainted with him during  
 his life. He and his wife who had  
 shared his joys and sorrows sleep  
 side by side in the little cemetery in  
 Maple Grove where loving hands  
 have laid them to rest beneath the

Sod. And their spirits have  
been wafted away to that shining  
shore to that blissful abode in the  
paradise of God when some day I  
hope to meet them in that beautiful  
land over there where the wicked  
cease from troubling and the weary  
are at rest Amen

John H. Wigdon